

The Discovery of the ACCURSED THING in the Foxonian Quakers Camp Enlarged.

THIS Discovery, being before Printed, The Foxonian Quakers Accuse me for false quoting G. Foxes words: Therefore to clear my self, I think fit to Re-print it more at large, and leave it to the Judgment of the Impartial Reader whether or no these Quotations do not prove what I produce them for. I use the terms *Jesus of Nazareth*, because I find our Lord mostly Preach'd by that Name by the Apostle *Peter*, to whom our Lord after his Resurrection said, (three times repeated) *Feed my Sheep, and my Lambs*. And I believe St. *Peter* knew best how to Preach him; and this was the Food he fed them with, even Salvation by our Lord *Jesus of Nazareth*, as in the *Acts*. And he did not Preach him as a Christ in him, our Lord *Jesus of Nazareth*, or a Light in every Man: But directed to him, even the Person of our Lord *Jesus of Nazareth* in Heaven, 1 *Pet.* 1. 8. Even him *Whom the Heavens must receive till the restitution of all things*, 3 *Acts* 21. And in the 1 *Heb.* 6. 'tis said, *When he bringeth in the first begotten into the world, let all the Angels worship him*. Now if this refer not to the Birth of our Lord *Jesus* (who was made of a Woman made under the Law) the Son of *Mary*, but to a Light in every Man, Then this Prophecy was not fulfilled at his Birth, but always was, and is a fulfilling to the World's end. And indeed their Printed Expressions imply as much, viz. That the Light in every Man is the Saviour. For one *J. S.* who doth own that *Christ as God is in every Man—a spark of his Godhead-Light is in every Man*. (But saith he) there is not that Redemption-Light which leads to the Father as a Father, reconciling sinners to himself in *Christ as Mediator*, p. 52. R. Hubbertorn, in Answer to this Man, saith, It's Confusion, and a Lye, and Blasphemy, saying, *That he hath no less than denied the Lord that bought him*, because he terms their Light within, the perverse Principle of their self-adoring Light, R. H. p. And they do confound the Godhead being into one with the Spark or Ray of Light from him in every Man by applying all the Attributes of the Almighty to that Light in every Man, saying, *As God is, so is his Light*, R. Hubbertorn's Works, p. 112. And it is not because they say, *Christ is the Light which enlighteneth every Man*; or, *That the Light in every Man is from Christ*, that others do generally oppose G. F. &c. for. But for their over-valuing it, and giving our Lord's Titles thereto, and thereby they do degrade his Person; and in order thereto do they pervert the Scripture. For I think there is no Book in the Bible that does more fully prove the Worth and Dignity of that Man or Person, our Lord *Jesus of Nazareth*, than the Epistle to the Hebrews doth. And yet these Quakers do pervert some Expressions therein to Contemn his Person, as the 10 *Heb.* 5. The Apostle cites a Passage out of the *Isaiah*, *A Body hast thou prepared me*; from hence they take Advantage to term our Lord's Person, *The, a, it, or that, prepared Body*; so dividing him, our Lord *Jesus of Nazareth*, from *Christ*, as *J. Cole*, p. 329. denies him to be Saviour as he

was Man, in Opposition to J. N. who affirmed, That he was not *Jesús*, or a Saviour, as he was God, but as he was Man. Now I think J. N. should have said, Only as God. But I take J. N's. words to be more found than J. C's. For although our Lord Jesus was God before, or without his being Man, yet he never was Man without the Divine Nature, or being God also; and J. C. seems to exclude his Manhood, and therewith his Sufferings and Blood. But J. N's. Terms [as Man] does not exclude his Divine Nature, because he never was Man without the Godhead or Divine Nature; but he was God before, or without being Man, and if as such, he was the Saviour. (The Dispute is not about his Power, or Ability, but about in what Capacity or Condition the Saviour of the World was a Saviour.) Now as God only he was not the promised Seed of the Woman, nor made of a Woman under the Law, nor had a Body to offer, or Blood to shed, nor laid wicked hands on, nor betrayed, nor murdered, hanged on a Tree, laid in the Sepulchre. But all these were prophesied of, and acted by and to our Lord Jesus. And he ought to suffer those things, and without Blood there was no Remission. Therefore to me it seems more proper to say, He was Saviour as he was Man, than to deny it, as J. C. doth. But I find they all agree to degrade and contemn his Person. And as any Injury done to the Person of a Man affects the whole Man, Soul and Spirit, as well as Body; so doth their Contempts of our Lord's Person affect him wholly, as both God and Man inseparable. And therefore was the wiping his Feet, and anointing his Body, so much by him taken notice of. And as J. C. hath, so doth W. Baily, by his distinctions in his Book, *Deep to Deep*, &c. p. 25. He saith, *Saith Christ, a Body hast thou prepared me; mark the distinction (says W. B.) Thou, me, and a Body. This me, that spake in the Body, was the Christ, which had a Body prepared to do his will that prepared it. Now (says W. B.) was it the Body, or an invisible Power that said, A Body hast thou prepared me? Now by his Term Body, he excludes the Person or Man, our Lord Jesus of Nazareth, from being Christ the Saviour, and makes him, as I. P. doth, but a Garment, a Vessel, or Body that Christ suffered in. But this him or me W. B. mentions, which, as he says, spoke in the Body, and was the Christ, the Jews could not lay wicked hands on, and hang on a Tree, and lay in a Sepulchre, all which was done to our Lord Jesus of Nazareth, whom the Scriptures Preach as Christ the Saviour. But these Quakers Doctrines imply them Scripture-Testimonies to and of him to be false. Also because the Apostle says, 10 Heb. 20. *Through the Vail, that is to say, his Flesh*, they take advantage to term him Vail; and these terms, a Vessel, a Garment, they can coin to degrade him, although not in Scripture. And for that afore expression, a Body, &c. in the Margent it's said, *Thou hast pierced mine Ears through*. And for that term of a Vail, it's to shew, how that by that one Offering of himself, he purchased for us admission to God through himself, as Mediator between God and Man, as he was the Man Christ Jesus. And neither of those terms, A Body, or the Vail, were used or intended by the Apostle to degrade his Person, but contrariwise, to set forth his Dignity and Excellency. And the same Apostle, speaking but of Melchisedeck, saith, *Consider how great this Man was*. But these Quakers say of our Lord, *His Person was mean and contemptible*. Therefore the Spirit cannot be the same with the Apostles, but a contrary one, therefore Am*

christ. For, as G. K. well observed, our Lord said, *The Spirit he would send, should Glorifie him.* But theirs Contemn him, as farther appears; says *W. Baily*, p. 29. *When he had the Body prepared, which he took up, and laid down, and took up without the Gates of Jerusalem. This I grant (says W. B.) was a Personal coming, or the Godhead dwelt in that Person bodily.* And pag. 30. says *W. B.* *He taught them to Pray, our Father, and not to look at his Person, and pray to his Person without them, &c.* And whereas the Apostle saith, the Godhead dwelleth as present, they say, *dwell as past.* And the Scripture saith, *They shall look on him whom they pierced.* And he did shew them his hands and side, and bid them feel and handle him, saying, *A Spirit hath not flesh and bones as I have.* And St. Peter, first Epistle, 1. Chap. 8 ver. Preach'd the same Christ without them, *whom they did not, nor had not seen.* Although these Quakers say, *He did not bid them Pray, or look at his Person without them;* but they do not prove where he ever forbid them, and unless they can prove there was, or is such a Body or Person, Jesus of Nazareth, without or distinct from the Divine Nature, their Distinctions are vain at best. But it's too much the scope of their Books, to contemn his Person, under pretence of advancing his Divine Nature. For farther saith *W. B.* of our Lord Jesus, *which in process of time was born of a Virgin, had a Body prepared to do the will of his Father, as it is at this day,* says *W. B.* p. 20. And again, says he, p. 21. *That which may be known of God and Christ, which is one (saith he) is manifest in People, there he is, and is only to be found.* Here you see they agree to degrade and contemn his Person from being the Saviour, and ascribe it to something in themselves. *A Holy thing in People, there he is only to be found,* say they, in their, or our prepared bodies. Allegorizing his Conception, and Birth, and Person, as but Figures and Facile Representations of something within, or to be acted in the Saints Bodies. But I do not find this Birth and Body *W. B.* mentions, prophesied of in the Scripture, as our Lord was; nor such Joy in Heaven, as was at the Birth of our Lord, whom the Angels and Shepherds, *Elizabeth*, and *Simeon*, and all the Prophets from *Samuel*, prophesied of, and the Apostles Preach'd. And as a Man is not a Man without Soul, Spirit, and Body, no more was our Lord Jesus of Nazareth ever without his Divine Nature. And for farther Proof of their Contempt of him, see G. K's Book, *A True Copy of a Paper*, &c. from pag. 17. to the end, where *S. Eagles*, one of their Blasphemous Brother Preachers, saying, *The blood shed out of him (Christ) after he was dead—was no more than the blood of another Saint.* Is this all the preference you can afford his Blood, and Himself, to be one or a Saint with your selves? And this doth *G. Whitehead* excuse, which is Proof enough of their Contempt of his Person, Sufferings, and Blood; as also their now excusing their Blasphemy, *The Jews never saw the World's Saviour*, as in their Book, *The Discoverer Discovered*, &c. p. 7. If there was no other Proof of their Contempt of his Person and Blood but this, it's enough.

For as the Mystery of Godliness was great, so is there a great Mystery of Iniquity or Antichrist, described first Epist. St. John, 2d. Chap. *He that denieth that Jesus is the Christ, is Antichrist.* This Spirit hath shewn it self through many of the Chief Priests among these Foxonian Quakers (as he did in their Fore-fathers the Jews) especially in *W. Bingley*, whose Enmity was such against Preaching the

Faith in our Lord Jesus of Nazareth. That he in a Public Meeting hindered G. K. from Preaching; and as the Jews did by Stephen, so they gnash their Teeth on G. K. *W. Bingley* by interrupting him, and when himself had done speaking, went out of the Meeting, bidding the People pass away, as the Jews served our Lord, who said, *He is mad, why bear ye him?* And *W. Pen* hath done worse by him at *Ratcliff* since, whereby they have proved their Spirit not to be the same that *Paul's* was, who although *some preach'd Christ out of Envy* to him, yet *because Christ was preached, he rejoiced*. But *Antichrist* in these G. K's. Persecutors, is so far from Preaching our Lord Jesus of Nazareth as the Saviour, that they are so bold as to Preach, *That the Jews never saw the World's Saviour*: As is testified in a Book, entituled, *A Call*, &c. By *E. Burlin, from Pensilvania*, p. 17, 18. And now also by them excused in their Book, entituled, *The Discoverer Discovered*, p. 7. saying, *Though they saw the Man Jesus—yet the Eyes of their minds were blinded*, &c. As if because they saw him not to be the Saviour, therefore he was not so. But you say, *He was both God and Man*, but yet the Jews did not see him to be so; therefore by your Argument, because they did not see him *God and Man*, he was not so. For they no more saw him to be *God and Man*, than they saw him to be the Saviour; and by your Doctrine either he was not the Saviour, or the Jews did not see him. For the difference is not about what the Jews saw him to be, but what he really was; and if this your Doctrine had been only to prove the blindness of the Jews, your excusing it might have been born with: But being in Contempt of his Person, and contrary to the Scriptures, ought to be denyed. For our Lord said to the Woman of *Samaria*, and to the Man whom he cured, *9 John 26. Thou hast both seen him, and it is he that talketh with thee*. And the *4 John 26. I that talk with thee am he*. But these Quakers in Print say, in their Book, entituled, *The Sword of the Lord drawn*, p. 5. *To say, that this Christ is God and Man in one Person, is a Lye*. These are so contemptible of our Lord Jesus of Nazareth, as being Christ and the Saviour, as the Scriptures declare him, that none that love him would utter or excuse them, as these Quakers do: For it's no less than denying him to be the Saviour, and therein *they deny the Lord that bought them, and trample his precious and inestimable Blood under foot*. For the Jews did both see him, and handle him, and that with wicked hands too. Therefore, according to our Lord's Command, go not after them, for although his Name be in their Mouths, yet he is not in their Hearts. That is, they do not mean him our Lord Jesus of Nazareth, as will further appear, but something that was in him, and the like in every Man. For, say they, *The same Christ therein crucified ascended*, in a Book, entituled, *Christian Doctrine and Society of the Quakers cleared*, &c. p. 5. Whereby it's plain they do not mean that Person our Lord Jesus of Nazareth, but something in him, and themselves, was and is Christ. And say they, *The Apostle brought the Saints to bear, and see, and handle the Word of God; and they that will have fellowship with the Father, must see with their Eyes, and handle with their Hands*, in their Book, entituled, *The Saints and their Communion*, &c. p. 14, 15. But *St. Peter, first Epist. 1. 8. v.* saith of our Lord Jesus, *Whom having not seen, ye love—Although now you see him not, yet believing, ye rejoice*. Here *St. Peter* preached a Christ whom they had not, nor did not see, therefore surely they could not

not handle him, as G. F. says. And although they falsely say, in their *Discoverer* *Discovered*, p. 8. That T. C. set St. John and St. Peter at variance; but T. C. mentions not St. John, only shews how G. F's Doctrine opposed St. Peter's; and 'tis they who sets them at variance, and not me, by falsely pretending St. John's Doctrine and G. F's. to agree. But these Quakers Christ they Preach, being not the same with St. Peter's, but another, is Antichrist. And they endeavour to overthrow the Foundation of the Prophets and Apostles (even our Lord Jesus of Nazareth) in a Mysterious way; for they do not begin with the uppermost, or outer parts of the Christian Building, because then their Design would be too obvious. But this Mystery of Iniquity works more secretly and dangerously, (for why is it termed Antichrist, but because it pretends to be Christ.) But its work is to undervalue and condemn our Lord Jesus of Nazareth, his Sufferings and Blood, and thereby make the Testimonies of most of the Prophets and Apostles to, and of him, in great part false Witnesses, and his Sufferings, Blood, and Gospel made void, and of no effect. And such an open Gap, or great Road made for the cruel Jews and Mahometans to excuse themselves, and impeach or condemn the Evangelists, that I am not only ashamed, but astonished to behold, how the Watchmen slumber, and mind not how these deceitful workers are laying another Foundation than that on which the Holy Men were built upon. And although I have been a constant Hearer and Lover of them above Thirty Years, and by the love I had for some of them, ensnared in some of their Errors, and did not so fully see the danger thereof until lately, and mostly by their opposing and contradicting G. K. and Persecuting him and his Friends, greatly convinced me that they did not Preach the same Gospel and Faith as the Apostles did, 1 Cor. 15. Nor am I ashamed to confess, my self was not sound in my Faith: But it was the Mercy of God to let me see my Error, and give me a mind to be more perfectly instructed therein: And I desire the Lord, for the sake of our dear Lord Jesus of Nazareth, to keep me under a due sense of my Unworthiness and Ignorance, and humbly thankful for his great Mercy and Love, more especially in giving his dear Son, who dyed for my Sins. And I earnestly intreat all you Quakers, who be honest minded, not to be obstinate and high-conceited of your selves, rather than come under some blame or reproach: For I can by Experience tell you, that you will in the end find a better Peace in confessing than maintaining your selves in Error. Flatter not your selves that you have True Saving Faith, because you do believe the Relation in Scripture concerning our Lord Jesus: That he was, and suffered, as is recorded; and because you believe he was a good Man, and had the Spirit of God in him, and in a greater measure than you have; and that whereas the Jews said, *He deceived the People*, and that *he did those Mighty Works by the Power of Satan*. You on the contrary, believe it was the Mighty Power of God in him that wrought. The Jews indeed seems to be more Blaphemous against the Holy Ghost: But your Contempt of his Person, Blood and Sufferings, is Blaphemy against the Son of Man at least, and therefore a great Sin. But I say this of yours in the best sense is but a bare belief of Christ, and is not True and Saving Faith in him, because it is not fixt in him as the Foundation, and fast-hold of your Souls for Salvation, but a Principle of Light within you. But the

the True Saving Faith fixes in him, *our Lord Jesus of Nazareth*, and his Sufferings, Blood, and Obedience, in becoming a Sacrifice or Passover for us : And the Satisfaction in the sufficiency of the Object or Subject, and so reliance thereon, is Faith ; and that which People most value or rely on, in that properly is their Faith fixt : As the Jews professed they believed in God, but would not believe in our Lord Jesus as the Messiah. Therefore said our Lord to them, *Ye believe in God, believe also in me.* That is, as he became Flesh or Man, so he was our Saviour, and so he is our Mediator and Intercessor in Heaven, whole Christ, even *Jesus of Nazareth*, born of the Virgin *Mary*. And seeing since his Ascension both *Stephen* and *Paul* see him so, how and when since was *our Lord Jesus of Nazareth* separated from Christ ? Were it not better for you to acquiesce with the plain genuine sense of the Scripture, than to stretch and strain some Expressions against the general scope thereof, to countenance some erroneous Expressions of *G. F.* and others ? You are now to me as some other Perswasions were to you formerly, you having been among them. So I having so many Years owned and heard you, can tell you by Experience, that *the Light within every Man* only, nor the most exactest and strictest Obedience thereto, will not be a good Foundation for your Faith to fasten on, or build upon. Be not high-minded, but take up your Cross, and own this contemned *Jesus*, for God hath highly exalted him ; and I can do no less than bear my Testimony against, and disown this self-exalted Spirit of *G. Fox*, and them who joyn with him in these unchristian Doctrines ; and do think that every individual Quaker is chargeable with them, and all other their Errors publicly printed and allowed by your Chief Priests and Rulers, until there be some publick Testimony given out by or on your behalf against them ; and whatever my Lot may be from you, I am satisfied greater is he in whom I believe and trust, even the same *Jesus of Nazareth* whom *Peter* preached, whom you term *Vessel, Garment, &c.* than the Light in every Man in the World : Therefore you may, as your fore-fathers did, cry aloud until Evening against me, I cannot fear the whole Host of you (although I know you be many Thousands) for my trust and hope is in the Mercy of God, for the sake of my *Lord Jesus of Nazareth*, (without me) and his Obedience, and Sufferings, and shedding his inestimable Blood of his Body, his Stripes, his Death, and his Mediatorship, and Intercessing with the Father now in Heaven. The Satisfaction he made to the Father, I say, in him only do I by Faith fix and rely for Salvation ; and my Soul says to him (as the Disciples in the Ship, when they were in a Storm) *Lord save me, or I perish.* Even the same *Jesus* who lived in *Capernaum*, I which sat in Darkness among you many Years, through Mercy (by that little weak belief in him that I have obtained) found *Light to spring up*, as in the 4th. of *Matth.* 13. 16. I say again, my Redeemer and Saviour, in whom I trust, is the same *Lord Jesus St. Peter* Preach'd, and *St. Paul*, *Acts* 13. *Who was taken down from the Tree, and laid in a Sepulchre, whom God raised from the dead* : Through this Man do I expect forgiveness of my sins, and by him to be justified. I am not ashamed of this my belief and hope in him whom ye condemn, and now term *an outward Man*, in p. 11. *Discoverer Discovered.* And to cover your Errors, you would divide his two Natures, under pretence of distinguishing, whereas there never

never was a *Jesus of Nazareth* an outward Man only ; and there is great difference between your Doctrine and the Apostles, for you Preach a Christ therein crucified, *i. e.* in him, and a Light in every Man ; but the Apostles Preach'd him, even him that was taken down from the Tree, and laid in the Sepulchre : This could not be the Godhead only distinct from his Manhood, nor could this Jesus be Personally or Substantially in Man, nor his Flesh and Blood. Therefore the Light within every Man alone cannot be him, even *Jesus of Nazareth*, who is the Son of God, and Saviour of the World, and your contempt of his Person is offensive. You say in Print of his Disciples, *For they loved his Person for the sake of the frame and quality of the Spirit that dwelt in him ; or else what was his Person (being mean and contemptible) to them, more than another Person, but for that which dwelt in him they loved him ; let none mistake, I do not slight it, nor the Person of any of his Brethren, or Children, as they are prepared to do the will of their Father ; but I do know in God's Counsel that it was even so, as it hath been also in these days among whom God the Father of Mercies hath as it were deprived some of his Disciples of the Personal Presence of some of his dear sons and servants, which may be to this end, that the same Spirit and Life might be felt, possessed, lived in, and enjoyed in themselves, in their own particulars, in which only their Eternal well-being consisteth,* Deep to Deep, by *W. B.* pag. 30.

Here observe, it's not the Body, but it is the Person, our Lord Jesus, they condemn, and as is proved by their aforesaid terms (HIM) and (HIS PERSON) and in this their Contempt of *his Person, his Blood*, must be included ; and, as is here shewn, they say, *His blood was no more than the blood of another Saint ;* and so here above his Person is made to be but equal with theirs : There is more Contempt in this above Sentence than I can express, and if it be not also contrary to the 13 *Afts*, judge ye ? But to discover the depth of the Mystery of Iniquity, couched hereunder, is more than I can do ; but you cannot be good Christians, until you disown these Contempts : And it is but deceit for you to pretend you own *Jesus of Nazareth* as the Saviour, as long as you do not disown, but excuse these Contempts. Remember how you charged the Baptists, that if they did not condemn or disown *Tho. Hicks*, for abusing you, that they were chargeable, so also are you *Foxonian* Quakers, the whole Body, chargeable with these Errors, until by or for you disowned, much more by your excusing them.

Awake, awake all Christians, especially you Overseers, who love our Lord Jesus, and the Gospel of Salvation, and contend earnestly for the true Faith in him, for certain Men are crept in, speaking great swelling words, pretending to the Power and Spirit of Christ, exalting themselves above (and opposing) all other Christians. This is the very Mystery of Iniquity now at work : Do but consider how furiously they prosecuted *F. Bugg*, for putting a jest upon twelve of them, by a Mock-Pillory : They Indicted him in *London*, when he above Sixty miles absent, and knew nothing of it, nor could defend himself ; and complained of him to the Secretary of State, and to the Parliament, as one Seditious, and of ill Consequence to the Government, which was false, and a gross Slander : Now, shall they be so concerned for the Reputation of Twelve Men among them, that the whole Nation must be alarmed ? And shall our Lord Jesus of *Nazareth, his Blood*

Blood and Sufferings, and the *Holy Scriptures* be contemned, and you not affected, nor concerned? Surely if our Lord took so much notice of them that had not fed, nor clothed, nor visited his Disciples, inasmuch that he took it as to himself, 25 *Matth.* 42. surely much more will he take notice of them who do not (in this evil day and time) own and confess him before men, take his Holy Apostles for an Example of suffering Afflictions, Bonds, and Imprisonments; for Preaching and Testifying to our Lord Jesus of *Nazareth*, as the only Saviour. What though they will not suffer you to Buy or Sell in their Markets, but thrust you out of their Synagogues, and Defame, and Persecute, and Imprison, and Fine, take away Goods, as they the Chief Priests of the *Foxonian* Quakers have done by G. K. and his Friends. Yet he is Faithful that hath promised, and hath greater Power than they. And because (as they say) *The only way to recover the Deceived, is to discover the Deceivers*. Therefore are these Errors of theirs published, and not (as they falsely say) out of Envy, or to incense the Government against them, their false boasting of themselves and Spirit, and condemning others.

G. Fox being charged to have said he was Christ; he answered, *It was a Lye*; but saith he, *Christ in the Male or Female, if he speak, he was Christ the Seed, and the Seed was Christ*; but he said, *He did not speak it as a Creature*, p. 299. I take him to mean, it was not the Creature G. F. but Christ in him, that said, *he was Christ*.

Now in their *Discoverer Discovered*, p. 14. They charge T. C. for abusing G. F. by misrepresenting him: Now I charge them in the top of this Paragraph with *False Boasting*, and I leave it to the Reader to judge whether or no these Instances I give do not prove it. For they themselves say, *pag. 14. He, G. F. gives the name Christ to something in him, and speak through him, yet it was no Creature, nor of him G. F. but of the Seed, which is Christ*. But now if it was as they say, no Creature, then it must be the Creator; and I see no difference between my Explanation of his words and their own, but they delight to Quarrel, and falsely Accuse. But for further proof of the Pride of G. F's Spirit, one C. Wade charges them to say, *They are Christ, and totally without sin, as Christ is, saying, as he so are we in this World*. To this G. F. answers, p. 248. *He calls it Satirical, (saith G. F.) Thou hast denyed John's words*. Again, saith the same C. W. *This proves that you Quakers are not Christ, as you brag you are*— And yet (saith C. W.) *you say, as Christ is, so are we in this World*, in p. 249. G. F. Answers him thus, *Which was the Apostle's words, and he was not ashamed to speak them; but thou that livest in the Power of Darkness art ashamed to bear them*. Says G. F. implying by this his Answer they are without sin, as Christ is, and quotes the 1 *John* 4. 17. But the Apostle in that Epistle sets out the Love of God, and the necessity of their living in love one with another: But doth not mention nor intend their being, as God is, in *Perfection without sin*. But G. F. doth hereby, not only prove his Spirit to be a proud, boasting one, but he doth pervert the Scripture also. And they say in the Epistle to this Great Mystery, &c. p. 3. *The Elect is risen among us, whom you cannot deserve*. But some of their Preachers have been deceived, and Deceivers, notwithstanding they say, *The Quakers are in the Authority of the Lamb—upon the Throne*, p. 31. Also in p. 78. say they, *God hath said, we are after his heart*. Also

by contradicting an Opponent, they do imply they are equal with God. For say they to one, *Thou makest a great Fudder that any should witness he is equal with God.* And further, saith G. F. in a Catechism they have put forth to Learn, they have laid down, *That the Holy Ghost is equal with the Father in Power and Glory.* Yet (saith G. F.) If any come to witness the Holy Ghost in them as they that gave forth Scriptures, or witness the mind of Christ, and witness that Equal with the Father, that Equality you speak of, you Priests destroy, that which you have put forth to the Nation, pag. 67. Now that which was objected against them, was not for saying, that the Holy Ghost was equal with God, but for pretending that they, or the Spirit that guideth them, was so. And G. F. cites it as an Error in an Opponent for blaming the Quakers for saying, *Their speakings are from the Word Christ in them,* (Mark, it's not the words of Christ) and to this G. F. Answers, *All you are apostatized that do not speak from the Word Christ in you,* pag. 68. Again, G. F. being charged to profess Equality with God; he Answers, G. F.'s words were spoken beyond and out of all Creatures, pag. 127. And again, G. F. says, *The Assembly gave forth a Catechism, wherein they say, the Holy Ghost is equal with the Father—And is it Blasphemy* (says G. F.) *for to come to witness this you have given forth, and the mind which was in Christ; yet* (saith he) *G. F.'s words were not spoke as you Preach them, but beyond and out of all Creatures, he did not say G. F. p. 127.* That is, he did not mean his Flesh and Bone, but his Spirit or Christ in him: But Men are generally esteemed according as the Spirit is which they be influenced by. But says G. F. *The Quakers have a Spirit given them beyond all the fore-fathers, which we do witness since the days of the Apostles in the Apostacy: And they (Quakers) can discern who be Saints, and who are Devils, and who are Apostates, without speaking ever a word,* p. 89. And further, says G. F. *Thou art an ignorant Man—nor canst minister unto the People, not knowing their condition they be in, unless they tell thee.* Is not this a wicked, proud, boasting Spirit? Yea, the Glover, a Quaker, that was robbed, and the Circumstances thereabout, sufficiently prove it, (I hope you will not be Angry for not naming the Persons) besides them in F. B.'s Cage. And I question whether or no St. Peter knew Simon Magus's Condition before he proffered Money. But these Quakers say (although falsely) *An Infallible Spirit is now possessed amongst the Quakers,* p. 105. Yet now they would Quibble themselves off in their Discoverer Discovered, p. 17. Pretending they do not ascribe Infallibility to Persons, but as influenced by the Infallible Spirit. But their Deceit is manifested, That G. F. doth not only pretend they possess an Infallible Spirit, but he also blames others for confessing they are Fallible. But I shall farther manifest their Wickedness, as well as the Fallibility of their Spirit: It was by them put to one W. Thomas, a Minister, to say plainly, *whether they were Infallible or Fallible.* To which he very Christian-like Answers, *We willingly acknowledge that we are fallible, or Men that may be deceived.* In Answer thereto, says G. F. *We do believe you, that you are Fallible Men, and are not Infallible—It's contrary to your Experience to be Infallible.* Now, by G. F.'s Bantering Answer he doth imply the Quakers are Infallible Men, or else why doth he so Banter W. T. for acknowledging they are Fallible Men. And then farther, says G. F. *You are Apostatized from the Infallible Spirit in which we are come, with which you are judged—So not to have the Spirit of Christ.* Then

G. F. goes on, saying, *They who witness that which they were in who gave forth Scripture, they witness Infallibility, an Infallible Spirit now possessed among the Quakers.* And so (says G. F.) the Devil, false Prophet, &c. none of these can witness an Infallible Spirit—but being out of the Spirit that Christ, &c. was in, they are not Infallible, p. 105. (says G. F.) But this Infallibility being about Thirty six Years ago, they may have lost it since; yet G. F. says, *The Quakers be of Abraham's Stock, of Christ, before Antichrist was, and made free from the wrath to come.* And says G. F. *Thou hast discovered thyself to be no Minister of Christ, who cannot give an Infallible Character of another Man,* p. 107. Again, they say, *They are the Ministers of Righteousness, declared to be so in all your Consciences, (an untruth) To be in the life of all the Prophets, and Christ—in the Truth; and by opposing the contrary, doth imply they do perfectly keep God's Commands,* p. 360. And say, *The Quakers are the Preservers and Saviours of Souls,* p. 249. Also they say, *How can you but delude People, who are not Infallible, and are none of Christ's, which have not the Spirit, which is Infallible, are not Ministers of the Gospel, which is the Power of God,* p. 82. Hereby it is apparent they do imply not only their Spirit but themselves to be Infallible; but they are not Infallible, but Fallible, and delude the People by G. F.'s Doctrine.

Excuse me for troubling you with so much of G. F.'s impertinent stuff, for I am forced to it by their Clamours, they hoping thereby to tire me and you too. And what regard is there to be had to these Mens Writings, who notwithstanding all these, and twenty times more I could produce of their proud boastings of themselves and Spirit, as being Infallible; yet they have the Face, in their Discoverer Discovered, p. 17. to Challenge T. C. to prove that ever they ascribed Infallibility to Men, but as influenced by the Infallible Spirit. But if G. F. and his Spirit were not both Infallible, he was, according to his own Judgment in-Print, a Bantering Conjuror, a Dreamer, and false Prophet. For besides what I have before quoted; he says, *How can you be Ministers of the Spirit, and not of the Letter, if you be not Infallible—And ye do well to confess you have not the Infallible Spirit, are not Infallible; and how can they but delude People, which are not Infallible,* p. 82. All these prove that G. F. did ascribe Infallibility to Persons as well as to his wicked Spirit. And this also proves, that these Foxonian Quakers are so notoriously false, that they are not to be believed: For it's the Fallibility of themselves, as Men; that these Men whom G. F. opposes, do acknowledge, and for which this juggler, G. F. doth so Banter them; for it's not the Spirit of God's being Infallible, that they oppose. And I shall further manifest the Fallibility and Wickedness of G. F.'s Spirit, who brings in W. T. saying, *We are justified by Christ without us, and not within us,* p. 104. Now W. T. says in his Epistle, *We are freely justified by the Grace of God through the Redemption and Righteousness of Jesus Christ, which is not within us, but without us.* Now W. T.'s words refer to the Righteousness and Redemption of our Lord, as performed in his own Person without us, as is plain by his term *which*, and not as G. F. perverts his words, as if he opposed Christ's Spiritual working in us, for, as is here shewed, he owns that: And W. T.'s Sentence is 24 words, and G. F. takes but 12 of them, and perverts them too. Also in p. 106. G. F. brings W. T. laying, *Christ is not come to them in the Flesh.* Now W. T.'s words in his 45 Page are thus: *Christ is come already in the Flesh to us, in the Spirit into us, &c.*

But

But it not come yet, nor till the last day is to come in his Power and Glory. Here *W. T.*'s Sentence is 32 words, and *G. F.* takes but 10 of them, transposing, perverting, and falsely accusing *W. T.* for he saith, *Christ is come already in the Flesh to us*; and *G. F.* says, that *W. T.* says, *Christ is not come to them in the Flesh*: Here is a Lye, a false Accusation, and false Quotation, all these wicked deeds in this one Sentence of *G. F.*'s. Again, in pag. 106. *G. F.* brings *W. T.* saying, *Men are saved, but not by Christ within us*. But *W. T.* says, pag. 42. *Whether he build his Salvation on Christ as he is within, that is* (says he) *on that of Christ, which is within, I grant Christ is in us, except we be Reprobates*; this grant of *W. T.*'s. proves *G. F.* a false Accuser. (saith *W. T.*.) But it is true also, *Christ doth not save us, as within us, nor by any thing he hath put within us, as if that were the cause of our Justification, or Christ by that, &c.* Here *W. T.*'s. sentence is 40 words, and *G. F.* takes but 8 of them, and perverts them, and falsely acculeth him. And this is that same *W. Thomas*, that *G. F.* doth so banter, as before, for acknowledging *they were Fallible Men*. Therefore if *G. F.* had any Honesty, or *Infallibility*, he would here have shewed it, when he so highly pretended to it; but indeed he hath herein proved himself and his Spirit to be *Infallibly* wicked. This is an *Infallible* Truth proved here, and in my Essay, &c. Where I omitted many of his false Quotations of those two mens words, because I would not burthen the Reader. And he often omits to mention Pages, but says, *he saith*, but no body knows where, for some of them I cannot find in all the Books; therefore do not you think to delude People with your sham Stories, That these are from *E. B.* or *I. P.* for I can produce the Books; but if they were from them, they are not the less true, for neither of them are guilty of such wickedness, as your great Prophet *G. F.* is. And hereby is not only *G. F.* discovered, but his Spirit also, in hopes that it may not trouble Christendom so much as it has done, or was intended by you. And I question not, but a more serviceable and truer *Journal* than yours will be published of him and his Spirit, of which, says he, *Saul's Errand to Damascus*, &c. p. 6. *He doth not say, G. F. is Christ, but he says, I and my Father are one, and where the same is revealed this is witnessed.* And then he cites the 2 *Phil.* 5, 6. *Let the same mind be in you that was also in Christ, who being in the form of God, thought it no robbery to be equal with God, and yet made himself of no Reputation.* And then saith *G. F.* *And this I witness to be fulfilled, for the same Spirit where it is, is equal with God; for he that sanctifieth, and they that are sanctified, are all of one, and it is God that sanctifieth*, saith *G. F.* But this doth not prove *G. F.* or his Spirit more Holy than another, for all are of him. Again, says *G. F.* *I am the way, saith Christ, Christ is but one in all his Saints, and he speaks in them.* So that it's the Spirit that he, *G. F.* speaks by, and writes these Fallshoods, that he gives the Title of *Christ* to, although not to his Flesh and Bone. And what shall be said to such a People as these *Roxonian* Chief Priests, who so Revile me for leaving out some of *G. F.*'s impertinent words, an *And* and a *Parenthesis*, and yet themselves so grossly guilty of false Citing and perverting mens words, that I question whether any Popish Writers do exceed this *G. F.* therein: he not only perverting mens words, but the Scriptures also; for to warrant being Equal with God, he brings 2 *Phil.* 4, 5, which I desire you to read, and you will find the whole scope thereof to exhort

to Humility, is lowliness of mind: Saith the Apostle, *Let each esteem others better than themselves.* And, says the Apostle concerning our Lord, *He humbled himself, and became obedient unto Death, &c.* Now, here is not any word spoke, or intended to exalt any Man or Spirit in him, but on the contrary, according to our Lord's Example, to humble our selves: *Let the same mind be in you;* that is, to humble our selves, and not as G. F. doth, exalt himself and his false Spirit, under the Notion of the same Spirit that Christ had, but the contrary Fruit shews it a contrary Spirit. Also for that Text which G. F. brings to make himself one with God, 2 Heb. 11. *He that sanctifieth, and they that are sanctified, are all of one.* And saith G. F. *It's God that sanctifieth,* thereby implying his Spirit was one with God; for saith he, *the same Spirit where it is, is equal with God, &c.* And then in the conclusion of that Paragraph, says he, *This I witness what the Scripture saith, &c. p. 6.* And all this not in denial, but in confirmation of his claiming Equality with God. But this Text doth set out the great Condescension of our dear Lord Jesus, how he became one with us, and not to exalt any to equality with God; but to the contrary, as saith the Apostle, *We see Jesus, who was made lower than the Angels, for the suffering of Death — For it became him for whom, and by whom, are all things, — To make the Captain of Salvation perfect through Sufferings,* 2 Heb. 9. Therefore hereby it's evident, that G. F. doth pervert the Scripture as well as mens words. And observe in the second of the *Philippians*, it's said of our Lord, *And being found in fashion, or shape, as a Man, he humbled himself.* And it's not said, he was found in that Man, but he was that very Person, God and Man, and not a meer Man, without or distinct from the Divine Life, for *the Word was made flesh;* and as Body and Soul make but one Man, so the Divine and Humane Natures are both one Lord Jesus Christ. I have made a long Digression, but am by their Clamours forced to it.

For farther Proof of their Contempt of our Lord, and his Sufferings, They say in Print, *The Sufferings of the People of God (themselves) in this Age, are greater, and more unjust than in the days of Christ, or of the Apostles — For what was done to Christ or his Apostles, was chiefly done by a Law, and in great part by the due execution of a Law,* Edw. Burroughs Works, p. 273. If this be not abominable Contempt of our Lord's Sufferings, and excusing the Jews, I know not what is. And I am sure it was no Christian Spirit, that wrote, or excused such Antichristian Doctrine. Judge ye, if this be not more properly denying the Lord that bought them, than J. Ss. calling their *Light within,* perverse Principle of *Self-adoring Light.* Of this they say in Print, it's *Blasphemy, and no less than denying the Lord that bought him,* R. Hubbertorn's Works, in Answer to J. S. p. 89. And for Proof of their Contempt of the Magistrates and Laws of the Nation, and their Uncharitableness and Arrogancy. Observe, They say in Print, *Truth allows no Payment of Tithes at all, but condemns it, so would you also, were your hearts right to God. They who pay Tithes, do thereby deny Christ to be come in the Flesh, which is a mark of Antichrist,* in their Book, *An Antidote against Infection, &c. p. 78.* This cruel and illegal Sentence of theirs is against W. R. a Christian Quaker, who doth not plead the Right of Tithes, but for Liberty of Conscience, for those who could freely pay them, and not by constraint. And it's this just Liberty that they oppose, and will not allow such to be Christians, but condemn them as *Antichrists, and Denyers of Christ,* and

and so for Damnation. And this affects no less than all Christendom, even ever since the Apostles to the World's end; even Kings and all Estates and Degrees whatsoever, who pay Tithes; nay, their own dearest and nearest Relations. And if it do not condemn Judge Fell, yet I am sure it doth that Divine Judge Hale, whom they pretend in their Journal to speak well of, and I am sure did deserve better from them. And this their Testimony is so Uncharitable and Unchristian a Judgment, that it concerns all true Christians to disown it. But these Foxonian Quakers are so hardy, that they are not ashamed to tell the Parliament, That their Testimony against Tithes, is not a Law of their making, but of Christ's Counterfeit Convert, &c. p. 73. Also they say, They cannot hold up Tithes in the War, nor in the Law—nor they that give them—and do see that they that give them, and they that take them, are neither agreeable to Law nor Gospel, in a Book, entituled, These several Papers were sent to the Parliament, 1659. Now, until they disown this aforesaid unchristian Testimony of theirs, all the Foxonian Quakers are chargeable therewith. And hereby it's evident, That a Liberty for such as cannot for Conscience-sake pay Tithes, will not satisfy them; but they will impose upon them who can freely pay them without constraint, under the Penalty of being Antichrist, and deniers of Christ. And it's of concernment to be determined which is most binding, the Foxonian Quakers Testimony against Tithes, being a Law of Christ's making, as they say, or the Laws of the Nation: For by these Quakers Doctrine, all who pay them are in a damnable condition, although they pay them freely without Constraint; and more especially they who receive and make the Laws for the Payment of them. For G. F. also says, Tithes must be taken away from Men as well as Ministers, pag. 368. So here is a Law made by Christ in G. F. that Tithes must be taken away, not only from Ministers, but from other Men; and it's confirmed by G. W. &c. to the Parliament. And also they say, That Antichristian Generation, the National Ministry, have received a deadly blow by our Witness against their forced Maintenance and Tithes, against which we have witnessed by cruel Sufferings, as our Chronicles shall make known to Ages to come; so that their Kingdom in the hearts of thousands begins to totter, and shall assuredly fall to the ground. In their Book, The Anarchy of the Ranters, &c. p. 42. And also above Thirty Years since did one S. T. say in a Publick Meeting, As there was not then a Bishop in England, so there should not be a Priest. And in the Epistle to G. F's Great Mystery, they say, Our Spirits were first filled with Indignation against the Priests and Teachers, and against them we first began War. Also in R. Hubbertborn's Works, in Answer to J. S. pag. 130. They say, When the Law of the Land ceaseth to maintain them, which will come sooner than they expect, then may they beg their Bread, or perish for want. Also W. P. in his Guide Mistaken, saith, The Idle, Gormandizing Priests of England run away with 150000 l. a Year, under pretence of being God's Ministers—No sort of People have been so universally the bane of Soul and Body, as that abominable Tribe, for whom the Theatre of God's most dreadful Vengeance is reserved to Act their Eternal Tragedy upon. What Mouth all these uncharitable and wrathful Sentences came forth of, it is not difficult to judge: And if they were not from the Mouth of the Lord, then G. F. W. P. &c. were Conjurers, Diviners, and false Propheets, by their own Printed Doctrine. And as Jeroboam took Counsel, and made two Calves,

and

and said to the People, it is too much for you to go up to *Jerusalem*, behold your Gods! So they have made their Female Prelates for Licensing Marriages, and Laws against paying of Tithes, to hinder People from conversing with the Ministers, and them from what benefit they can: This G. F. as the Carpenter, hews them out, and G. W. and W. P. &c. they have been the Carvers and Painters thereof. He says, he *was moved*, and they say, they be Ordinances of Christ. And much more such of their deadly Fury I could produce, which plainly proves their *Indignation* is, as they say, against the *Ministers* of all sorts, and to bring them into contempt and *want*; and therefore do defame them, and all who pay *Tithes*, although *willingly*, and *not by constraint*. But I believe if a true Account were given, of what Charges G. F. and some others of them, have been to some Persons, it would appear *he hath run away with*, or there hath been spent for and about him, as much or more than on many a Priest and Teacher in *England*, considering his Circumstances; and hath been *the Bane of more Souls* than any one Priest in *England*. And it's time for them concerned to consider what Foundation they have, or stand on, considering the *Number, Strength, Riches, Interest, and Design* of these *Foxonian Quakers*, whose *Spirits are filled with Indignation against them*; and have declared in Print, *their Kingdom shall fall*, and they *buy their Bread, or perish for want*.

And to plead for Liberty of Conscience in the case of Tithes, for such as can freely pay them, is so great a Crime among them, that they made it the Heads of two Articles against J. Story, one of their Ministers, for saying, *He knew an honest Friend, who had, and would pay Tithes. And that he believed all Friends had not a Testimony against Tithes.* And against this J. S. and one J. W. they sent out a more fierce **Roaring Bull**, than that now against G. K. All these shew their great Hypocrisie, in that they now, in Answer to E. B's *Impeachment*, pretend they desire *People may keep their Consciences clear*, and that their *Orders are but Counsel and Advice*. But they are so arrogant (as is proved by these afore Instances) in thus affronting the Law and Government, that it's the Duty of all good Christians and Subjects concerned, to Testifie against them. And if you Christian Quakers do not disown all these their Errors, you are great respecters of Persons, and therein great Sinners; and indeed great Slaves to your Chief Priests. But notwithstanding they have uttered all this Fury and Uncharitableness against all Christendom but themselves, yet they pretend great Charity for the Pious Gentiles, saying in their Book, *The Christian Society and Doctrine*, &c. p. 9. *Must all be excluded any true knowledge or Faith of Christ within them, unless they have the knowledge of Christ without them? No sure, for that would imply insufficiency in Christ as within them.* Here is much of their Secret, Mysterious undermining the Faith in our Lord Jesus of *Nazareth*, and the Authority of the Evangelists, in this their pretended Charity to the Gentiles. And it shews there was but little Love to our Lord, or the Evangelists Testimony in the Contrivers of this piece of Antichristian Charity: For at the best it doth but advance Morality, and degrade the Faith in our Lord Jesus according to the Evangelists Testimony. And I pray Judge who be most likely to be *denyers of Christ, and Antichrist*, they who *freely pay Tithes without constraint*, or they who uttered, and do

now

now excuse these Contempts of our Lord Jesus, Scriptures, Governours, Laws, and all Christians besides themselves.

Again, say they, *The Priests work hath been to teach People to keep in their Lusts, and not forsake and come out of them to Christ*, p. 228. And You all Priests and Teachers, since the days of the Apostles, who are inwardly ravened from the Spirit, have kept Millions of Souls in Damnation, keeping them in the way of Hell, who are Satan's Ministers, p. 267. If it be objected, that they do not mean the Ministers in General, it is before proved they have condemned all, from the Throne to the Dunghil: Also they say, *Them, called Quakers, the only Ministers of Christ*, p. 267. Therefore they mean all National and Congregational, as is further evident by their saying, *Equivocating, deluding Hypocrites, he hath proved himself and all others, except the Quakers*, p. 249. Again, say they, *They must all come to the Quakers, if ever they own Christ*, p. 119.

What they boast concerning the Light within (not only within themselves, but) in every Man, they say to two Baptists, who, they say, are out of Peace, *If you look to the Light within, it will not let you have Peace — The Saints Peace is in the Light within; For the Light is Christ the Covenant of God*, p. 295. And one Objecting against them, because they say, *There is no other way to bring People to God, but by the Light in them*. G. F. Answers, *which is Christ, the way to God*, p. 38. Another Objecting against the Light within, says G. F. *which is Christ*, p. 49. Also they quote these following as Errors: One saying, *They that seek for Righteousness by Obedience to the Light within, differ nothing from the Jews — And them who Preach Redemption by the Light in every Man, are not of God*, p. 60, 61. Again, one says, *To call that Light in every Man Christ, is to slight his Glorious Person in Heaven*. G. F. Answers, *The Apostle said, Christ is all in all*, p. 94. One says, *There is not in every Man that Redeeming Light, nor is the Light every man hath his Meditation*, p. 154. Now although G. F. doth not positively deny these, yet they are cited as Errors. Again, one says, *To say the Light in every Man is Christ, the Redeemer, is an Error*. Also that they who affirm the Light in every Man is Christ the Redeemer, sets up an Idol, p. 58. Long, side-long Answers G. F. makes to these, and in his Conclusion saith to the Person who affirms these Truths, *For the rest of thy Lyes, &c.* Thereby implying these aforesaid Affirmations false, and owning the contrary, That the Light in every Man is Christ the Redeemer. For says G. F. *He (the Devil) teacheth them not to have the Light within them, the Seed Christ — The Root of God*. Now, in their Discoverer Discovered, p. 18. they charge me for Quarrelling with G. F. for calling Christ the Root of God: But they are false Accusers, for it's his terming the Light in every Man the Root of God, that I objected against, as the head of that Paragraph shews, where I say, *What they boast concerning the Light within every man; and G. F.'s own words do prove that he doth term the Light within, the Root of God*. For he says, *The Devil teacheth them in whom he soweth his Seed, not to have the Light in them, the Seed Christ, the Tree of Righteousness, the Root of God*, p. 185. Now, were you not past shame, you durst not print such gross falshood, as that I Quarrel with G. F. for calling Christ the Root of God, when as his own words be, *The Light in them (even in them whom the Devil teacheth) saith G. F. The Root of God*. And it's the Light in them whom

The Devil teacheth, that G. F. gives these terms to, The Seed Christ, Tree of Righteousness, The Root of God. And as I said before, so I now say, *I think this is the Root of Rantism.* And I have examined all the Scriptures you mention, and do not find therein *The Light in them whom the Devil teacheth* is termed *the Root of God* as G. F. Blaphemously doth. And I desire the Reader to consider what Consistency there is between G. F.'s, giving these high Titles to *the Light within every Man*, and your Pretensions in your pag. 7. to say, *The Rays, or Beams of Light which proceed from him, the Son of Righteousness, shine into the hearts of all Mankind.* This is granted by most Protestants, but differs much from G. F.'s Expressions; and how can you expect to be thought sincere in this or any other Confessions you now make, so long as you by Slanders and Quibbles endeavour to excuse and cover your Old Blaphemous Expressions in Print: And if it's a Sin to Lye for God, it's gross Wickedness to do it for such an one as G. F. &c.

One says, *Man hath received a Light from Christ as a Creature, but not as a Redeemer.* G. F. Answers, *That's false, who so hath received Light from Christ, hath received a Redeemer and a Saviour, and he that believes in it is saved,* p. 215. This I think is false, for hereby G. F. makes the Saviour but a Principle, and not a Person: But G. F.'s Gospel and the Apostles differ much, and, as they say in the Epistle to this Book, *We cannot own both, but we must deny one;* therefore I deny G. F.'s. Again, says G. F. *They that have Christ within have Sanctification, Redemption, and Justification,* p. 230. Now he says, *Every man hath the Light, and the Light is Christ.* Now I Appeal to common Experience, nay, G. F.'s own words before cited; *If you look to the Light within, it will not let you have Peace,* says G. F. Now those who are condemned by the Light within, have they *Sanctification, Redemption, and Justification?* According to his own Doctrine above, they had not Peace, and therefore had not Justification, &c. But such a Man needed a better Memory. Again, one says, *There is not whole Christ, God and Man, in Men.* To this G. F. Answers, *How then must Men grow in Christ?* p. 249. And in his Conclusion saith to this Man, *These be thy Principles— all People may Judge thee.* This plainly shews he denies our Lord Jesus of Nazareth to be Christ, for he as God and Man cannot be in Men. One says, *Such be in Error, that know no Christ but a Christ within.* G. F. Answers, *They that profess a Christ without them, have another Christ within them; here is two,* says G. F. For if it be not the same Christ that ended all Types, &c.— If it be not him that is within them, they have not the possession of the Substance, nor the comfort of the true Christ: But those who have not Christ, the end of all Types, in them, they are among Antichrists, &c.— And they that have a form of Godliness, can confess a Christ without them, and not within them, p. 225. Now, from the first part of this Sentence I observe G. F. doth make two Christs, as his own words prove; and being two, his Christ within must be another than him without us: For if there be, as he saith, two, that is more than one; nay he, G. F. also saith, *another Christ within them.* And in all this side-long Answer of G. F.'s. he doth not contradict his first Assertion, that there is a Christ within, and another without, and here is two, says G. F. And observe, the Objection was not made against Christ's being Spiritually within, but against them who know no Christ but a Christ within. As C. W. doth Object against their saying,

saying, *That whole Christ is in them, and that Christ, God and Man, Flesh and Spirit, is in them.* All which G. F. doth not deny, but by his long, side-long Answers doth imply it is so, and thereby disown our Lord Jesus of Nazareth to be Christ, or else there is two; for he as *God and Man, Flesh and Spirit, whole Christ,* cannot be in Man, as G. F. by his opposing C. W. doth imply. Again, one saying, *The Lord Jesus is afar off in his Bodily Presence,* p. 8. And the Son of Mary, *God-man, is absent from his Church.* G. F. Answers, *Contrary to Christ.* Again, says G. F. *The Body of Christ is not out of the sight of his Saints,* p. 12. But hear what the Scripture saith, 1 Pet. 1. 8. *Whom having not seen, ye love—whom though now you see him not, yet believing, ye rejoice.* Here is the Scripture and the Foxonian Quakers contrary to each other, Judge ye which is to be believed. Again, one saith, *Christ saith, he shall be absent from his Apostles touching his Body,* pag. 205. Again, *He is absent from them touching his Flesh,* pag. 210. And the Man Christ, *that was crucified, his Body is absent from his People, as touching his bodily Presence,* p. 211. All these G. F. cites as Errors, and in his Conclusion saith to the Man, *Thou hast lifted up thy self against the Lamb—the Witness in thy Conscience shall Witness against thee.* Again, one says, *The Person Christ is Personally absent from Believers.* G. F. Answers, *The Saints he is not absent from,* p. 125. And now for further Proof of their Contempt of the Person of our Lord Jesus of Nazareth, this following is enough, if there were no other; For, says G. F. to C. Wade, *The Devil was in thee, thou sayest, thou art saved by Christ without thee, and so hast recorded thy self a Reprobate, and ignorant of the Mystery of Christ within thee, for without that thou dost not know Salvation.* Now, the first part of this Cruel Sentence I brought to prove their Contempt of our Lord's Person, because that G. F. doth shew no other Reason for his *Deviling* and *Reprobating* C. W. but because he had in Print (which G. F. calls a Record) acknowledged *Salvation by Christ without him,* as appears by G. F.'s words [10.] And for the latter words of G. F.'s which in my former Quotations I left out, they shew no other Reason for his *Deviling* and *Reprobating* C. W. only they do shew his Enmity against C. W.'s Christian Confession to *Christ without him.* And G. F. thinking that *Deviling* and *Reprobating* him not enough, but to aggravate the wretchedness of his state, that he was not only a *Reprobate*, but an ignorant one too. This is that C. Wade, whom G. F. so grossly abused, as I have shewed in my Essay, &c. Also G. F. saith, *he says,* but no body knows where, for he quotes no Page, and I have read the Book all over, containing 60 Pages, and cannot find some Sentences, that G. F. says, *he says so.* And although G. F. hath so *Devilled* and *Reprobated* him, and says, *he is ignorant of Christ within;* I shall shew you what he says of Christ within: In pag. 36. says C. W. *The Saints are said to be the Habitation of God through the Spirit.* And pag. 4. *God whose Throne is in Heaven—is in his gracious and spiritual Presence in and through his Son dwelling in the hearts of his People.* And in p. 7. *Christ is by his Spiritual Influences in all his Saints.* And pag. 19. *Christ that is Personally absent from Believers, is dwelling in their hearts by Faith.* All these Confessions to Christ within by C. W. be in that one Book G. F. pretends to Answer. Now, if C. W. believed this with his heart, I do not see, but according to the Tenth of the Romans, he might be saved; and G. F. hath rather recorded his own

Reprobate state, than C. W's. and his own Spirit more like the Devil's than C. W's. But it was C. W's. bold and open Confession to Jesus of Nazareth that did torment G. F. as he did the same Spirit, *Luke 4. 34.* And so the same Confession now doth torment the same Spirit in G. F's Successors, the Chief Priests and Rulers of the Foxenian Quakers, *W. P. W. B. & C. W. &c.* And for their Pretence in their *Discoverer Discovered*, p. 20. That they see not how *the Apostle can be Orthodox*, and G. F. *Erroneous*, (their Blindness is to be pitied) but to them who are not blinded it is plain that G. F. was erroneous and wicked. For C. W. as is afore-shewn, doth Confess to Christ within, according to these Scriptures, *3 Eph. 17. 3 Gal. 26. 4 Gal. 6.* read them. And Paul doth no where say, *The Devil was in thee, thou sayest, thou art saved by Christ without thee, and hast recorded thy self a Reprobate*, as G. F. wickedly doth. But in *10 Rom. 9.* St. Paul saith quite contrary, and neither doth St. John countenance G. F's Contempts, although you would shelter him under them both.

And further, saith G. F. *Can you call him Christ in Man, without the Man being there?* p. 68. This is in Answer to one who changes them to say, *Christ is in them as Man.* By these you may see what a *Man Christ* they mean, when they say, they believe in the *Man Christ Jesus*. And that, he became *Man*, they mean even such a Man as is in them: For says G. F. *If they must eat his flesh, is it not in them?* Again, one says, *That Christ our Justification should be in us, that dyed, that suffered, and ascended, to fancy him in a particular Person, &c.* And in p. 130. says, *the same Man Christ is Personally absent from a Believer.* So that it's our Lord Jesus, as God and Man, Personally being in People, that this T. M. opposes, and not his *enlightning man*, for that he acknowledged, as G. F. cites him, p. 130. saying, *Yea, when enlightened by that Heavenly Light from Jesus.* And in p. 131. saith T. M. *There is something of God in Man.* And G. F. doth by his opposing these sound Doctrines imply, there is no Man or Person Jesus absent from Believers, nor no other Christ suffered and dyed, but what is in us Personally, or whole Christ, as by his Answer. And so all be in the fancy that be out of the state of *witnessing Christ (that suffered) within them.* Now in the *Discoverer Discovered*, p. 20. They blame me for leaving out the word *And*, and the *Parenthesis*, which I did not to wrong his sense, nor is there any Emphasis in them, nor did I quote this place to prove that G. F. did *make Christ's Sufferings within Man only*, as they falsely insinuate, p. 21. nor made any Observations on this place particularly. But I do believe that in this place, as well as in many others, his design was to condemn the Person of our Lord, and consequently *his Blood and Sufferings*, as more fully appears by your saying, *That Blood of his let out of his Side by the Spear, after he was dead, was no more than the Blood of another Saint.* This is a wicked Contempt: And for your fallacious Pretence, p. 21. That G. F. means no other, but that *Christ who suffered without, to be revealed within.* That is acknowledged by all Protestants, and would not be contradicted. But if he meant so, why did he not express it as you do? And at best, in this he shews himself a very perverse Disputer, and causer of Divisions, and therefore to be avoided. And although G. F. do not in that place make *Christ's Sufferings to be in Man only*, yet he doth say, *And all be in the fancy who be out of the state of witnessing Christ (that suffered) within them.*

them. Now, it was the Man our Lord Jesus of Nazareth that suffered, and he as such cannot be Personally in any Man; therefore in this he doth condemn our Lord's Person. And for your so severe charging me for omitting the word *and*, and the *Parentesis*, now you have them in, they will not excuse his Contempt: But you have hereby aggravated his gross wickedness; for if that be so great a sin in me, how wicked was he, to falsifie Mens words and sense, as he liath done, and is proved in my Essay, and this Discovery.

Let's see now what just Judges you will approve your selves, in condemning his erroneous Spirit; but I know you dare not touch that, it being your Foundation, for if you do, down comes your Building of Infallibility and Church-Power.

Further, says G. F. *Christ is come NOW, who treads the Wine-press alone without the City*; so making the Work now a doing, which our Lord finished in his own Person, as by the Prophet is said, *Heath trod the Wine-press alone*. Again, one says, *If there be not a distinction between the Righteousness imputed on account of the Blood of Christ, and that wrought in us by his Spirit*. G. F. Answers, *Christ's Righteousness, his Blood and Spirit, are all one*, p. 183. And says to the Man, *For the rest of thy confused stuff, it is not worth mentioning*: Thereby making these sound words confused stuff. Again, one says, *The work in us is not the ground and Purchase of true Peace*. To this he makes a perverse Answer, and says to the Person, *For the rest of thy Lyes, they turn on thy self*, p. 171. Thereby implying that before was one. One says, *The Flesh of Christ is not in them*. G. F. Answers, *They that eat it, have it in them*, p. 222. But where was it before they eat it? Or how came they by it to eat? By all these it is evident, They, G. F. &c. reject the Person of our Lord Jesus of Nazareth, as the only Christ and Saviour, his Flesh, Blood, and Body, which was laid hands on, and slain, and laid in the Sepulchre; whom the Apostle bore witness to, *Acts 13. As the Word of Salvation, and the Saviour*; and not only the Godhead in him, but him, that Person our Lord Jesus. Nay, such was their Reverence towards his Holy Person and Body, that the Apostle treats of him as the Meritorious Cause of Justification. But he is by these Quakers contemned, and the Light within every Man dignified with his Titles and Offices, and to be his Flesh, and his Blood, contrary to the Scriptures; for in the 13 Heb. it's said, *That he might sanctifie the People with his own Blood, he suffered without the Gate*. 10 Heb. *By the which will we are sanctified, by the offering of the Body of Jesus once for all*. Now judge ye which is safest, to take that Person our Lord Jesus of Nazareth, his Body and Blood, for the Object of our Faith, and Hope of Salvation, through the Satisfaction he made to the Father in his own Person, and being thereby justified in the sight of God, according to the Scriptures; or the Light in every Man, which these Quakers make to be Christ, his Flesh and Blood, Justification, Sanctification, &c. nay, the very Root of God; but I think this their Doctrine is the Root of Blasphemous Ransom. I could give many more Instances of the perverseness and erroneoussness of their Spirit; but these and a few more that follow are enough and too many, to testify against them, and manifest that this Spirit, they blasphemously term *Christ his Infallible Spirit and Power*, is that mentioned 2 Thess. 2. *The man of sin, that exalteth himself above*

above all that is called God. But according as is prophesied, he is (in measure) revealed. Therefore all who love the Lord Jesus beware.— Again, one says, *The Seed, to whom the Promise of Salvation is made, is, or hath been sinners.* G. F. Answers, *The Promise is to the Seed, which Seed is the hope Christ, that purifieth even as God is pure; and here is the Creature come to know his Liberty among the Sons of God, and the Seed Christ never sinneth,* p. 324. From G. F.'s Answer I observed, that he did imply, as if Christ, (whom he terms the Seed) had need of Salvation; and I leave it to the Reader to Judge, considering the Affirmation and his Answer thereto; and notwithstanding they Quarrel with me, yet they seem to allow as much. For in their *Discoverer Discovered*, p. 21, 22. say they, *For G. F.'s asserting that the Seed, to whom the Promises were made, was Christ; read Gal. 3. 16.* Pray observe their deceit here, for the difference between T. T. and G. F. was not whether or no, there were not Promises to Christ as the Seed: But saith T. T. *The Seed, to whom the Promises of Salvation are made.* And although Christ be in Scripture termed the Seed, and the Seed said to be Christ; yet in a Scripture-sense, Men also are termed the Seed; as all the Posterity of a Man are his Seed. And in the 3 Gal. 29. *If ye be Christ's, then are ye Abraham's Seed.* These were Persons, and had been sinners, as T. T. affirms, and G. F. opposes him therein. Also in pag. 325. T. T. says, *The Seed of Israel are Men; and not only something in Man.* Now, by his words not only, it is evident he doth allow that something in Man, may in a sense, be also called the Seed; but G. F. by opposing him herein, doth imply, as if the Promise of Salvation was to Christ, as if he had need of Salvation. And besides the unsoundness of G. F.'s Juggling, long, two-faced Answers, he hath shewed himself void of Charity; and therefore his Spirit cannot be the Spirit of Christ: And by the Fruits they bring forth, it's easie to Judge into what Root G. F. &c. are grafted, and grown out of.

And they are as Scandalous and Offensive in some Expressions above Civil Government. They say, 'Are not all those Elders, Christians, that will dote so much on an Earthly King, Traytors against Christ— Neither do you read that there were any Earthly Kings since the days of the Apostles, but among the Apostate Christians— Herod the King was mad at the Child Jesus, and sought to slay all the Children in Bethlehem. There is the Fruit of Earthly Kings, and such a King would our false Christians have, &c. G. F. *To the Presbyterians, &c.*

Also observe how they treated the Peers of the Realm: Say they, 'What a Sincerity was there once in the Nation? What a dirty, nasty thing would it have been to have heard talk of a House of Lords among them. In a Book, *To the Council and Officers of the Army*, p. 7. Again, say they, 'Let all those Fines that belong to Lords of Mannors, be given to the Poor People, for the Lords have enough. G. F.'s *Counsel to the Parliament*, &c. p. 8.

Also concerning Episcopacy, they say in their Book, entituled, *An Alarm, &c.* by T. E. p. 6. 'Did not you make a Solemn Covenant with God, that you would utterly extirpate Episcopacy, that dead, loathsome Form— Did not you spew it up, and will you turn again and lick up your own Vomit? Oh, do not so, do not run wilfully into Destruction.

Also G. E. in his Great Mystery, &c. pag. 90. saith, M. B. saith, *if an Hypocrite.*

erite Reign, his Power is of God, and Saints are to yield to the Power; and it must have Honour and Obedience from the Saints. This is sound Christian Doctrine, but G. F. he opposes it, and says to this M. B. in Answer, *Such as are turned into Corruption, and are Hypocrites, they are gone from the Higher Power, and so for the Lord's sake the Saints cannot be subject to that Power*— Again, says G. F. *The Saints cannot now bow to that which the Pope, Kings and Queens set up, although they call it a Supreme Power that commands the things*— For the *Beast's Power* hath set up your *Tithes, Temples, and Colledges.* This is against M. B. who does not plead for Obedience to things contrary to the Will of God. And this of G. F.'s is unchristian, because it represents all those who be of one mind, or the same mind and Judgement with him, not profitable Subjects to the Government. Notwithstanding they thus contemptuously Print of others, whose Degree and Station is far more considerable than theirs, in respect of their Interest in the Government. Yet in a Book, called *Certain Certificates*, &c. by J. P. I find they are greatly offended, and resent it very highly, and of ill consequence, that one of their Preachers, being a Justice in *Pennsylvania*, was by one termed *Prick-louse Taylor* (although he was by Trade a Taylor before) for which he was punished.

And G. K. I find is represented a very ill Person, because he takes notice of the Severity of the Punishment, as from them who pretend to be Ministers of Christ; but this Action shews their Spirit is not the same with the Apostles, for *they being defamed, they entreated, and did not Whip, and Fine, and take away their Goods, as the Foxonian Preaching Quakers have done.* Also to magnifie their Sufferings in Print, they fill their Books with many frivolous Stories; as in their *Cry of the Oppressed*, &c. p. 19. They tell a Story of a *rude Boy's coming within their Meeting door when they were there, and brake wind backward, and said, the Spirit moved him.* This is but a Windy Story to trouble the King and both Houses of Parliament with; but by this, and such like Stories as this they Print, it may be judged what kind of Chronicles we shall have of their Sufferings hereafter, and whether or no ought not some inspection to be made therein while Persons concerned are living.) But some of your way have done worse by and in some *Parochial Churches*, calling them *Barndy-Houses*, or *Whore-Houses*, as one now living knows this to be truth, and that by one who was of higher Pretensions than a Boy. Also some other unseemly carriages have been acted by some of you more offensive than breaking Wind backwards, and that not by Boys, but Persons of higher Pretensions. But if these, and giving a contemptible name to one of your Preachers, were so hainous a Crime, and deserved such severe Punishment also, but by observing the severity or rigor that you used in Punishment, be of so scandalous and dangerous as they represent G. K. because thereof, and if the Lad deserved Punishment; therefore by the same Rule ought your Printed Books, which speak contemptuously of the Government of *England*, accordingly be taken notice of, and punished accordingly, for they are more hurtful than Boys words; and as *England* and the Government and Governours thereof, have preference before *Pennsylvania*, so is the contempt of the Laws and Governours of *England* Offences of greater concernment. And if it were such a great Crime in G. K. to take notice of this Severity in Punishing for speaking contemptuously of burons of them; a Preachers;

they;

they are guilty also who excuse and countenance these Printed Contempts; as for that in *pag.* of their Contempt of our Lord's and the Apostles Sufferings, and Magnifying their own. Also in theirs against the Peers and Episcopacy, as above, and more especially in their dooming all Estates and Degrees, from the Throne to the Dunghill, who pay, receive, or uphold Tithes, for Antichrists, and deniers of Christ. These are on Record in Print, and I am sure more scandalous to the Persons concerned, and more *dirty, nasty, and loathsome* to good Protestants and *English-men*, than to term a Man *Prick-hulse Taylor*, who was a Taylor, although one of their *Foxonian* Preachers and Justices in *Pennsylvania*; for that affects but that one Person, but theirs affects and reflects on the whole Nation in all the Estates of the Government; and other foul-mouth'd printed Expressions of theirs here inserted of their foul-mouth'd Language of *W. P.* and *G. F.'s* of the Ministry of *England* in general, and whether these, the Fruits of these *Foxonian* Priests, do not manifest them more like the grievous Wolves foretold, than Christ's Sheep or Lambs.

Much more such loathsome, dirty, nasty stuff of theirs may be seen in a Book, entitled, *The Quakers Unmasked, &c.* And these arrogant Expressions being in their printed Books, reflect on their whole Body, until by some on their behalf, testified against, being Unchristian and Seditious. Yet such is their Pride and Partiality, that they will not, or dare not disown what their Chief Priests have done; but 24 of the Chief of them in *London* could Publish in the *Weekly Intelligence*, Their disowning of *D. S.* (a Christian Quaker) because he honestly confessed (as they all ought) that *G. F.* and some others of their Chief Priests were blamable. But let the Reader observe that honest Answer of *D. S.'s* to *F. B.* and their Errors here mentioned, and judge whether they are not of a much more dangerous Consequence, and scandalous to Protestantism in general, than any thing of *F. B.* or *D. S.'s* and thereby it will appear, that the Body of *Foxonian Quakers* (especially those 26 in *London*) are guilty of great Partiality, and respecting Persons in the highest degree; and thereby are great sinners, and proved themselves false Witnesses in their fore-mentioned high boasting. For I did but speak to a great Rabby and Teacher among them, *R. S.* of some of these Errors, who was so confident and offended, that he challenged me to shew him one in all the Book; and I being from my own, where I had marked some, knew not that I could find them then: But his confidence put me on a stricter search into that Book, viz. *The Great Mystery of the Great Whore, G. F.'s* Spirit, where I found abundance more than I mentioned; and indeed is so wicked and false, that it deserves to be burnt. And I complained by Letter to three Eminent ones of them in *London*, of some of these Errors and Evil Deeds. I also wrote to another Eminent Preacher of them, of my being dissatisfied in their countenancing the Errors of them in *Pennsylvania*, who opposed *G. K.* and persecuted him, but little notice they took. All these considered, and how they have in Print reviled that Christian Quaker *D. S.* not only disowning him as a Quaker, but have reflected on his Credit, in relation to his Employment, by base Insinuations, as they have done by me, and several others who discover them, as may be seen in *Animadversions, &c.* p. 10. & 40. Also their Imprisoning,

the Sepulchre. But if those wise *Greeks*, the *Pharisees*, had been in the Apostles time, might not they have opposed with their own Reason, and said, What, a Man that was killed and buried, laid in a Sepulchre, can he, a *Finite Being*, a *Garment*, a *Passible* sustain *Infinite Justice*? Yea, such a Man as he was, can: But that within (say these) *Quakers*, is the only Principle, and admits not of another, *W. S's Catechism*, p. 57. What, not our Lord Jesus? Alas, say they, *That the same Spirit and Life may be enjoyed within themselves, wherein only their Eternal well-being consists*, *Deep to Deep*, p. 30. What Part or Office have these Men left for our Lord Jesus of Nazareth's Sufferings in our Eternal well-being? But in this as well as many other of their Doctrines, they have degraded and robbed our Lord Jesus, dividing him from Christ; for says *J. Cole*, *The Body of the true Christ in which he suffered*, &c. And in their Book, entitled, *The Christian Society and Doctrine*, &c. They say, *The same Christ that was therein crucified ascended*, pag. 5. Hereby they imply a Christ in Jesus of Nazareth, besides him whom they term *Vessel or Garment*, mean, contemptible, is; that; and a Christ in him, or therein crucified: But in your next let us know who scourged, pierced, and laid hands on, and took down, and put into the Sepulchre this your Christ. But if you say, it is the *Son or Word that was with the Father in the beginning*: But as such, without not only coming into Man or Flesh, but becoming Flesh, or Man, could he, or was it possible for those things to be accomplished on him as such? Your Notion makes the Prophets false as well as the New Testament, and his Blood and Death ineffectual; for it was not him, Jesus of Nazareth, but one in him, as your Notion makes to be the Saviour, and so the same in Men. But the Apostles Testimonies are to him, whom you call the *Flesh and the Body he took up*, but he took it into himself, and both Natures are but one individual Jesus Christ; neither had he any other Flesh and Blood, to be the Attonement but that of the Man Jesus of Nazareth. And if there was no Remission without Blood, it behoved him to become Man made of a Woman, made under the Law, and not as you would have it, he only came into that Man Jesus to suffer those things, which as the *Word in the beginning* only he could not, for it was his Death gave force to, and made the Promises Effectual to us, as himself said to the two Disciples, *Ought not Christ to suffer those things?* *Luke 24*. And who is this Christ? Even Jesus of Nazareth, whom the Jews crucified; it was him the Disciples trusted in as the Redeemer, whom you say, *You can never call Christ, but something that dwelt in that Body*, *H. P.* Again, you say, *Is not the Life called Christ where ever it is found—doth not the Name belong to every Member in the Body, as well as to the Head?* For shame! no, The Name of Jesus of Nazareth, the Saviour, belongs to none but to him the Head; for your Notion implies a monstrous Body, all Head. Again, you say, *Such as be false Ministers preach Christ without, and bid believe in him as he is in Heaven above*, *W. S's Primer*, p. 8. Then St. Peter was a false Minister in *Acts 3. 21.* *1 Pet. 1. 8.* Again, you say, *That of God within us, is the only Foundation, in Christ, and being Christ, it must needs be only, and principle, admits not of another—is greatest in being—And thus we know Christ in us, to be the only Principle*, *W. S's Catechism*, p. 57. They have not only hereby laid another Foundation than our Lord Jesus of Nazareth, but have rejected him; for say they, *Your imagined God beyond*

beyond the Stars, and your Carnal Christ is denied. To say, this Christ is God and Man in one Person, is a Lie. The Sword of the Lord drawn, p. 5. Again, say they, The Name is not given to the Vessel, but that of him in Vessel. II. P. But was him, whom you contemptuously term Vessel, ever distinct from or without that which you say, was in the Vessel? And him you call Vessel, the Scripture says is the Saviour, and Justifier, and the Lamb of God, who takes away the sins of the World. Although you say, Nothing that was Mortal was called Christ, Quakers Refuge, p. 38. Was not Jesus Mortal when taken from thee, and laid in the Sepulchre? 39 Acts. And see Luke 24. This was he whom the Disciples trusted in, to Redeem Israel, whom you contemn. But whereas G. F. &c. does here afore make the Light in every Man to be whole Christ, as by their ascribing all the Offices and Names of our Lord Jesus to it, making that the only Principle, and admits of no other. But yet contrary thereto, says G. W. in his Book, The Life of Christ &c. p. 13. As to Christ's being in every Man, that's not our Affirmation, nor Words; But that there is a Light of Christ in every Man. This I take to be sound Doctrine, and if G. W. be sincere herein, he opposes G. F. and they are not all of one mind, as they falsely boast, although they are generally guilty of that great Evil the Wise Man complains of, even to advance the Servant, and degrade the Master. For in their treating on the Belief of what our Lord did and suffered without us, also of the belief of the Light within, they state the Case unequally, (and therein are unjust) to the undervaluing of the true Faith in our Lord Jesus, and give preference to the Light within, in the Book entituled, Truth's Principles, p. 11. (my great Respect to that good Man, whose Name is to it, and the Truths therein, caused me to omit the Book and Name in my former Discovery, and I question whether this Passage be of his wording.) There may be (say they) a Belief of what Christ did and suffered without, &c. (mind these words) and the work of Regeneration not known, &c. But it may be the same also with a Belief of the Light within: And I appeal to your own Consciences whether you do not believe it's so now with many among you. Therefore this Argument of yours is of as much force against the Light within, as against the Faith in our Lord Jesus without us. But now observe farther, when they come to speak of the Light within, in what advantageous terms to that they express themselves, above what they do the Belief of our Lord Jesus without. For, say they, in the same Book and Page, It cannot be so (the Work of Regeneration not known, &c.) where the Light within is believed on and obeyed, so as to have its perfect work in the Heart, to Regenerate and make all things new. Now I appeal to their Consciences, whether or no, if our Lord Jesus is so believed on and obeyed, so as to have his perfect work in the heart to regenerate and make all things new, whether this can be, and the Work of Regeneration not known. In the variation of their terms they have undervalued our Lord Jesus and the true Belief in him. For they say, a belief of Christ; but of the Light they say, believed on. Now, there is great difference between believed of and believing on; but it's not a bare belief of, but true Faith in Jesus Christ that G. K. contends for; and their Injustice and Partiality (even in the Case betwixt our Lord Jesus of Nazareth and the Light within) shews that they are not his Ministers, nor is it his Gospel they Preach. Do but compare

St. Paul's Gospel of Salvation, 1 Cor. 15. (it's worth reading) and theirs, and you will find theirs is another; and therefore, as in 1 Gal. 8. is accursed, and ought to be put out of the Christian Camp. And although they say, Christ and his Light are not divided, yet here to serve their turn, they can divide them; for if they be not divided, then they who Preach or believe in one, do the same in the other also. There is a silly Argument G. F. much makes use of to undervalue and condemn the Worth and Authority of the Scriptures, viz. saith he, p. 127. *For the Pharisees crucified Christ had that which testified of Christ, the Scriptures, &c.* Now this Argument is of no more force against the Scriptures, than it is against the Light in every Man, which G. F. says is Christ; for the Pharisees and wicked Men have that Light, as well as the Scriptures, and more universally; for you say, every Man in the World have that, but few have the Scriptures in comparison. But can you produce any since our Lord's Ascension, who have come to Faith in him as Preach'd in the New Testament by the Power or Influence of that Light, without some special Revelation or outward Instructions by Words or Writings? We can find some that have been deprived of these outward means, have lost that knowledge they had, as the Ten Tribes.

Now having shewn their Contempt of our Lord Jesus, Scriptures, Governours, and Laws, and all Christendom besides themselves; as in 2 Phil. This Man of Sin (their Spirit) exalts it self above all that is called God. See how Blasphemously a Preacher of theirs Deified Geo. Fox. Says he,

'Deare and precious one, in whome my Life is bound up and my strength in thee stands, by thy breathings I am nourished and refreshed: and by thee my strength is renewed: blessed art thou for evermore: and blessed are all they that enjoy thee: Life and strength comes from thee holy One; and thou art the blessed of the Lord for evermore, deare deare reach unto me, that I may be strengthened, to stand in the mighty power and dread of the Lord, for the Service is very great, my travel and burthen was never so as now since I saw thee. But daily doe I find thy Presence with me, which doth exceedingly preserve me: for I cannot reane but in thy Presence and Power: Pray for me that I may stand in thy dread for evermore: Deare, my deare Brother John Cam hath bene exceeding sicke and he is very weak I can say little of his recovering as yet, his Wife is with him she is deare and precious kepte: their deare love is to thee, oh reach through all in thy mighty power to him, this bearer can declare to thee of the worke this way: Jo: Wilkinson and Jo: Storey is here: their love is dearely to thee: deare harte there is one thinge that lies upon mee: I shall lay it before thee: as touching thy coming into Wilshire: I was there at Justice Stocks House: and the Famaley is all prety loving and convinced: and he is a sober wise Man and there is honesty in him which will stand: and there is a prety People that way: it hath laid exceedingly upon me these 3 dayes of thy beeing at that place: I know not such another place in all the Countrey: for thee: deare: I was much wounded to know, that thou was in such a rude place, and suffers soe amongst them: and this was I moved to lay before thee: and great is my disere that it may be soe. The place is about 20 mille from Bristol in Wilshire one mille from Chipenham a Market-Town: Justice Stocks House,

'House, *Jo*: *Cann* could me that the Justice he was with was very loveing and a
'pretty man: this bearer was there he can declare to thee more: but oh that
'thou weare but at that place I mention: it is free and sureable for Friends com-
'ing to thee: it lies much upon me: and if thou find movings strike over thither
'I shall say no more of it: the Worke is great here away pray for us all that in
'thy power we may abide for evermore: I am thyne begotten and nuriſhed by
'thee and in thy Power am I preserved glory unto thee holy one for ever:

John Audland.

This Blasphemous Letter above is by me composed out of an old Manuscript
Verbatim, and spelled and pointed according as it is in the said Copy. *T. F.*

These Blasphemous Expressions are to and of *G. F.* the Author of most of these
Errors and Wickednesses; and he is extolled and magnified by *J. Cole* and *S. Eagles*,
two of their Chief Priests with unfitting Titles (as well as this *J. A.*) which
are justified by *W. P.* in Print, and indeed all confirmed by him in his Preface
to the Journal, saying, *Many have done well, but thou, Dear George, excellest*
them all; but it has been in Wickedness: And *be that saith to the wicked, thou art*
Righteous, him shall the People curse; 34 Proverbs 24. And it's but a silly thread-
bare Quibble of yours, p. 27. That *this Letter is an old thread-bare Story*; for it's
not the less true for being old: But it cannot be very old, because your begin-
ning is but of late comparatively. But your Story, p. 40. is old, thread-bare, and
false in Fact in some things, and shews your Envy; and let them among you
who can see, (not you who cannot) look into *F. B.*'s Cage, and read *Romans*
2d. and your own Doctrine also; and although you cannot, yet others can see
your Wickedness, and may see more of it ere long if you go on; for your Slan-
ders and Quibbles cannot blind all People; for your Story of *Merchants-Tailors-*
Hall hath no relation to this Controversie with you about your Contempts, and
great part of the Disorders there were occasioned by the rudeness of two of your
Preachers, *J. B.* and *S. N.* of whom I could tell you something of worse con-
sequence. And it is astonishing to behold how they condemn our Lord Jesus of
Nazareth, and so Blasphemously Denie this *G. F.* and make way for themselves
to be Christs, as appears by *I. P.*'s saying, *Doth not the Name belong to every Mem-*
ber, as well as to the Head? And yet they can in Print say of our Lord Jesus, *His*
Person was mean and contemptible. But Tradition gives a better Character of his
Person, and that the Comeliness of his Person was one Argument that *Martina* used,
and which prevaild on her Sister *Mary* first to go to hear him; and doubtless he
was, and is so, to all that truly love him, although made contemptible by these
false Apostles, in order to advance *G. F.*'s wicked Spirit.

And for your endeavouring to cover your wickedness, pretending that some
of these Quotations are from *J. P.*'s Book; if so, they are no less true, deny
them if you think good, for your slandering of him as you do, in something in
Matter of Fact in your *Discoverer Discovered*, besides what you basely insinuate.
But his Reputation, both as a Christian and a Citizen, is above your reach to
hurt by all your barking; but through Mercy you cannot bite here, as you did
G. K. and his Friends in *Pennsylvania*, and *Fine*, and take away Goods, and Im-
prison, as you did by *W. Bradford*, as may be seen in their Tryals, Sold by *J.*

William within Bishopgate; but yet you will venture hard, although to the slaying of your selves, 5 Job 2. by slanderous Insinuations. Page 40. say you, *He employed Porters to carry some Religious Books, among which the Bible (mark this, a Bible would not serve their turn, but the Bible) is said to be one) with design to burn them,* say you; but how do you know that? I am sure he never told you so, but to the contrary; but whatever his Design was, it's evident your Design is wicked, to slander him, and slay his Reputation if you could; see, you may read your Portion, 101 Psalm 5. But for the Readers better Information, I shall set down some of his own words in Print about it, and I am sure he is better to be credited than G. Fox, G. Whitehead, &c. of your Masters the Chief Priests, or thee, Ed. Pennington, their Servant; for no such Untruths, Slanders, Blasphemies, and other gross Wickedness, as are in Print proved against them, can be justly laid to his charge. Saith he, *Whereas it's said, I would have burnt all those Books; I say, I would not have burnt any more than what was already burnt,* (which was about a quarter of a sheet of Paper, and a News Book or two at most, therefore not the Bible to be sure, as you wickedly and falsely say.) I say (says he) *I should not have done it to gain the World.* Again, says he, *The Rumour is, I would have burnt the Bible — rather than I would burn that, or the least Leaf thereof that may be serviceable, I should rather Sacrifice my Life.* This, and much more of his in Print above 25 Years since about that Slander, these Foxonian Priests now spread against him: Rather than want a Sacrifice for their Fury, they will, as far as they can, slay a Man's Reputation, although it be so false and scandalous a Work, that the Chief Priests themselves dare not appear in it, but it must be done by this their Servant Edward Pennington, Acts 24. 2. Because this Mr. P. hath been serviceable to discover their Wickedness, therefore they are tormented and rage (as one Sanders, a Wine-Cooper, did lately on the Exchange come to him, and there openly give him worse Language than that that they punished one for giving to S. Jennings, one of their Chief Priests; and yet this of that foul mouth'd Sanders was without any Provocation, or word spoken to him.) And the Bible is but a fallacious pretence for them to cover their Envy with, but their Envy and Rage was because Contempt was justly shewn to their Erroneous Pamphlets; for they condemn the Scripture, terming it Blasphemy to say, *it's the Word of God,* but entitle G. F's. Pamphlets so; and they excuse this G. F. but can slander others on **Credible Information**: And it's said, but it's not only said, but proved, that G. Fox, &c. were wicked Men in matter of Fact, and so is this the High-Priest's Servant, Edward Pennington. Also in their Title Page they make T. C. Achan, and they can bring Scripture, as their fore-Father did, that T. C. ought to be stoned. But they are in this, as in abundance more, proved self-condemned Apostates, according to their own Printed Doctrine, as well as by Scripture; for they do that to others they would not have done to themselves, and therein shew they love not Christ, because they keep not his Commands: And indeed the whole Work of this false, envious, self-exalted, contemptuous Spirit of theirs, shews it is the *Great Mystery of the Great Whore*, as themselves entitle their Book, not only by their Reproaches and Slanders, but by their Flatteries, p. 45. *He that basely, dissembles with his lips —* when

when he speaks fair, believe him not — but his haired, being covered with deceit, his wickedness shall be shewed, 26 Proverbs. And although they endeavour to excuse their Errors by some found Expressions in their Books, but there are few if any Hereticks, or their Books, but speak some Truths; but they must not excuse the Errors, for it's them which be objected against, and not the Truths; but them Truths are but as the Golden Cup in the Hand of the Great Whore, to allure People to drink of her deadly Poyson; and do, as the dead Fly, cause the Oynement to send forth a stinking savour. And that People may not be thereby deceived, I am concerned to discover the wicked Mystery of this Great Whore, G. F's Spirit, which, as they say, excels all; therefore I expect they will allow me to give it the preference, and not be angry. I do not attend their Lot, but if I should take their Example, and Print against them what I have by Credible Information, as it's said, much filthiness would appear to be under their Skirts: And this Spirit of theirs cannot be the Spirit of Truth, for that was to lead into Truth, but theirs have lead them into Untruth and Error, therefore is Antichrist, although they call it Light. And there was a Generation who called Darkness Light, but if that Light in you be Darkness, how great is that Darkness? And for your Charge, p. 22. that I incense the Magistrates against you, because I cite some of G. F's Errors about Civil Government; that is also false, and your own Printed Doctrine and Practices sufficiently warrant me therein. See your wicked Pamphlets, *Truth's Character, &c.* p. 15. Say you, *Must not Jealousie be stirred up in the Powers of the Earth against them, as they have against others —* (and say you) *As they have sought to make others ridiculous, even so shall they become contemptible.* I can give you an whole Book of these your wickedness, and not out of the Quaker unmask'd neither, as you falsely insinuate, although I refer to that, because much of your Wickedness is there collected together out of some others. I wish you had minded what I before said to you in *Animadversions, &c.* p. 11. Lay your hands on your mouths, if you have any shame left: But I shall not now trouble my self to take notice of all your Slanders and Untruths, because it's not for my own Vindication that I contend, but for the true Faith in our Lord Jesus, as it was delivered to us by the Holy Evangelists and Apostles; therefore I no more mind this Servant of the High-Priest's, Edward Pennington's smiting me, than was taken of his Predecessor, in 234. of the Acts; but I rather observe the Advice in 26 Proverbs, 4 & 5 Verses. For such evil men must grow worse and worse, foaming out their own shame, but their Folly must be made manifest unto all Men. And I fear not but the same Lord Jesus of Nazareth, who hath delivered me from the Paw of J. Field, and from the Mouth of G. Whitehead, Foxonian Chief Priests, will also deliver me from this uncircumcised Philistine, the High-Priest's Servant, Ed. Pennington. And for their Rage because I discover G. Fox's Errors now he is dead, but these Errors are living; and they have done much worse by J. Perra since his Death, flandering him in Print near Twenty Years after his Death, although no such occasion given as hath been by G. E. also aggravated by you in endeavouring to preserve that which is for Destruction, 10 Proverbs 7. And is not intended to prejudice any, as you falsely surmise, nor can any harm be to you, but good. If you be Christians, you must deny those gross Errors in Print; for either

G. Fox.

G. F. Fox, W. Pen, &c. had them from the mouth of the Lord, or they were Conjurors, Diviners, and False Prophets, (you must own or condemn them) and such their mouths must be stopped, much more their Books, being much worse than Verbal Errors, especially as you magnify the Authors; for the Devil may no more speak in your Books than by word of mouth. See your *Discoverers*, &c. p. 5. And whereas these Foxonian Priests charge me for abusing G. F. because I say he claimed to be *Equal with God*. I have now the Book which G. F. pretends to Answer in *Great Mystery*, p. 67. from whence I took that Sentence; and although there G. F. only says, *Thou makest a great pudder, that any should witness he is equal with God*; but he, G. F. is there positively charged in the Book, entituled, *A Brief Relation of the Irreligion*, &c. p. 2. The words be thus: *G. F. hath avowed himself over and over, to be equal with God; and being asked in presence of many Persons there named, whether he was equal with God, as he had before been heard to affirm? He answered, I am equal with God.* And saith the Book, this hath been attested on Oath before the Justices of the Sessions, and also the Judge at Lancaster Assizes, 1652. Now, to all this, and more, G. F. Answers, as above, *Thou makest a great pudder*, &c. as if he had not so affirmed of himself. But if he did not so say, why did not he deny it? But that he durst not, because of so many Witnesses. But he, G. F. takes no notice of the Man's charging him as *avowing* it, but would by his Juggling Answer blind the Readers, that they might not know he had so affirmed of himself, but that he were only a Witness. But the Charge was not for saying, the Holy Ghost was equal with God, but that he, G. F. was so, and he answered in the Affirmative. Also in pag. 3. he is charged to have said, he was *the Christ, the Eternal Judge of the World*, — he passes it by, and does not deny it, but answers to other impertinent things, and spends almost a Page to prove the false Prophets were come in the Apostles time, thereby to blind People, that he may not be suspected as one, as if because there were such then, therefore he could not be one; but although there had been many before him, yet he might be one also: But I observe it was his way to make People believe him to be in the Truth by manifesting others Errors, and thereby prevailed on People to believe him without due Tryal. And notwithstanding it's so plainly charged in Print that G. F. did say, he was *equal with God*, and he does not deny it, but by shifts and Quibbles vindicates it, as from the Assemblies Catechism, allowing *the Holy Ghost equal with God*; which is besides the Question, which was, whether he, G. F. was so, and not whether *the Holy Ghost was equal with God*; and G. F. answered, he was. Yet these Foxonian Priests, to blind People, charge me with abusing him, because I do not cite his long side-long Quibbles. And I have now another Book, entituled, *The Perfect Pharisee*, &c. and in pag. 1. where it's said, it was proposed to G. F. *Whether he was equal with God? In Answer thereto, he, G. F. positively affirmed, I am equal with God.* Also in the same Page it's said, J. N. was asked, *Whether he believed any could be as Holy — as God himself?* And he, J. N. answered, *He did witness that he himself was as Holy as God.* Several other Errors are there charged on them, which G. F. does not deny, but over-looks them (although they be in the beginning of the Book) unto the 19th. Page, where he begins to take notice of some Impertinencies, and so all along the Book, being

91 Pages. Also I have another Book, entitled, *The Scornful Quaker, &c.* where G. F. practises his old Trade of false Citing and Perverting, as I shall shew in time; but this is now to prove the Pride and Self-exaltedness of his Spirit. One M. B. says of our Lord Jesus, *he knew our thoughts— all our ways, and who should betray him— never the least Error nor deceived, &c.* Much more he says in three or four Pages, how far our Lord Jesus excelled all Saints, and they inferior to him in Knowledge and Infallibility: But he, M. B. does allow the Saints do partake of the Nature and Fulness of God, p. 92. But, saith he, *They are not the Father, nor the Godhead in fulness, nor in part.* Yet G. F. is so wicked in his 89 Page to say, in Answer to this, *Thou sayest, they (Saints) have no part of the fulness of God,* quite contrary to what the Man says. Here is an Untruth, and a false Accusation, and Perverfion, and false Quotation in these few words; and yet this Spirit that is thus grossly wicked in him, the Foxonian High-Priest, W. Penn, says, *he excels them all;* and nothing less than *being equal with God,* and *as he is in this World,* will satisfy this Self-exalted Spirit; but as I have said before, so I say again, this Spirit could not be the Spirit of Truth our Lord promised the Disciples he would send, because it's so wicked and untrue, therefore is Antichrist. But to return to this good humble Christian, M. B. After he had shewed how our Lord surpassed any Saint, yet he allows that they partake of his fulness in measure, &c. But this would not serve G. F. because he, M. B. says, *Our knowledge of others is by Observation, or by Fruits, or by special Revelation, &c.— We know not the way of God in their Spirits until it be written on their foreheads, and so (says he) are not as Christ in that respect.* And again (says M. B.) *But the Quaker is bolder than all his fore-fathers, he knows a Man as soon as ever he sees him, or whether he be a Saint or a Devil, though the Man discover not himself by word or action, yet the Quaker knows him, and all that he may be, as Christ is.* Much of this G. F. quotes (although not truly) in his 89 Page; and in Answer, says to this M. B. *Here thou hast shewn that the Quakers have a Spirit given to them beyond all the fore-fathers (which we do witness) since the days of the Apostles in the Apostacy; and they (Quakers) can discern who be Saints, and who are Devils,— without speaking ever a word.* And in pag. 31. says G. F. *Are upon the Throne—* And then farther, says G. F. *As Christ is, so are we in this present World;* and these words are not put in a different Character for Scripture. And then farther on, says G. F. *Thou art an ignorant Man— not knowing the condition they (People) be in, unless they tell thee.* Observe, G. F. cites this M. B.'s words as an Error, because he, M. B. said, *We are not as Christ is in this respect;* and does banter this good humble Christian, M. B. for so saying; and in opposition to M. B. says, *As he is so are we, &c.* All this plainly proves G. F. did claim himself and wicked Spirit to be *infallible in Knowledge, and as Christ is in that respect;* and not only that God's Spirit was so (for that was not denied) but that himself and the Quakers was so, as further appears, comparing this with p. 5, 10, 11. in his opposing W. T. and R. F. when he, G. F. so Luciferian-like assumes to himself and his wicked Spirit *infallibility,* he with both the same Persons is guilty of false Citing, false Accusing, Perverfion, and Lyes: And it is not, as G. W. in his *Charitable Essay, &c.* p. 6. by his wicked Quibbles would insinuate, as if G. F. intended to know Peoples states only by their proud and lofty Look, wanton, scornful,

and fallen Countenances, which testify against them, saith G. W. But I am sure this wilful wickedness of his will testify against him, for his Conscience knows better; because this M. B. did allow, and say, p. 93. *Our knowledge of Spirits is by Observation, Fruit, and appearance of Things in the outward Man, or by special Revelation from God.* Otherwise (says M. B.) *all other mens Spirits are in the dark to us.* Here it's plain this M. B. allows as much as G. W. by his Quibbles would make believe G. R. claimed. But this would not content G. F. nothing less than *being in Christ* in this respect of *knowing mens inward conditions, without discovery by word or action*; for that which G. W. pretends to by Looks or Actions, is a sort of telling; but saith G. F. *Thou art an ignorant Man — not knowing the condition they be in, unless they tell thee.* And also G. F. opposes M. B's saying the Saints are not the Father, they are not the Godhead, neither in fulness nor part, although this M. B. do allow they partake of the Nature and Fulness of God. And for further Proof of G. F's assuming Infallibility, in pag. 5. he says, S. E. says, *That which is within them is not Eternal and Infallible, &c.* Now in pag. 31. S. E. *Although all the Saints have the Spirit of Christ dwelling in them, which is Eternal and Infallible, &c.* Now here is a gross Slander G. F. Prints against this Man, quite contrary to his exprefs words, and this proves him and his Spirit wicked and fallible, and a deluder of the People. Therefore what heed or Credit can be given to these mens Printed Books, that dare now Print such gross Slanders and Lyes? What may not they Print hereafter, when these Persons and their Books be extinct? For most that are wrote against them are sticht Pamphlets, now they re-print theirs in Volumes, and so preserve them to Posterity, to defame this Generation and their Religion, and thereby exalt themselves and their Errors. And as I said before, S. E. did not deny they had the Infallible Spirit in them, but owns it; but does deny that that Spirit should do and say all that Saints do or say, and should judge for them both, for persons and of things after an Infallible manner; and that they should neither say, nor do, nor judge any thing by any understanding of their own, but the Spirit; all this we deny, says S. E. — And farther, says he, *So far as we judge according to this word, (of Christ) our Judgment becomes Infallible; and so we may speak of Peoples present condition with much certainty* — (but saith he) *in reference to their future, final state, we must leave them to the Judgment of God.* And correspondent with this humble Christian doth W. Thomas say. But this would not serve G. F. but to oppose this S. E. and says, p. 5. *Which is contrary to the Apostles, who saith, as many as are the Sons of God, are led by the Spirit of God, and Christ acts all in them, and for them — and that is it which leads the Saints to divide and discern all things both Spiritual and Temporal.* Now here you may see, although G. F. doth not alcribe Infallibility to his Flesh and Bone, yet he pretends its the Infallible Spirit guides him and them in all they do or say; for it's that this S. E. disowns, and G. F. opposes him. And although G. F. does, as above, falsely quote him, as saying, *That within them is not Infallible, &c.* yet but three lines lower himself quotes him allowing *all Saints have the Spirit in them, which is Infallible*; therefore such a false Accuser as G. F. needs a better memory: For its not the having of the Infallible Spirit, that this S. E. denies, but, as he also says in pag. 2. *Though there be the same Spirit in Saints that gave forth Scripture, yet all Saints have not the same*

Inspiration

Inspiration as the Prophets and Apostles had, so as they should be able to give forth Infallible Truths, and immediately discover the pure and clear will of God, as the Prophets and Apostles did. This compared with what is just afore, shews he allowed enough for any Christian, although it would not serve G. F. but he and his wicked false Spirit must be as God. And this S. E. says, pag. 30. *The Spirit that they call Christ within them, speaking and acting all Infallible that they do or say; and that it's not they, but Christ and the Spirit within them.* Saith S. E. *Now it doth appear it is a Spirit of Delusion, because it contradicts both Christ and the Scriptures.* And although G. F. does not here ascribe Infallibility to his Flesh and Bone, yet he does imply that all he said and did, was by that Infallible Spirit in him; and so this and all other his untruths, are not his, but his Infallible Spirit within, which was Infallibly a wicked one. And this shews G. F. a meer Quibbler in his Pretences about G. F. assuming Infallibility, as if it were only a knowing by looks or outward appearance, or, as he falsely says, *by a Spirit of Discerning given to some in the Church.* But that, as I have shewed, was allowed G. F. yet it would not content him; and the Objections are not made against the possibility of such a Gift, but against the Saints or Ministers of the Gospel in general having it, and G. F. &c. themselves in particular, which he, G. F. did, in opposition to them, maintain they had. And for your shameless Quibble, that G. F. did not ascribe Infallibility to Persons but as influenced by the Spirit; it's fully proved he hath by blaming others, as I have shewed it, ascribed it to themselves as Persons; and who of you that are not Infallible, are by his Doctrine Conjurers, False Prophets, and Diviners. But that is also but a pitiful Evasion, as I aforesaid, although he does not ascribe it to his Flesh and Bone, yet he does pretend he was acted by that, and that which spoke and acted by or through him, was Christ, or the Infallible Spirit; and as you say in your *Discoverer*, &c. He gave the Name Christ to something in him. And it's justly come on him to be detected of so many Untruths and false Accusations of Men, and perverting and mangling their words and sense, (and making them speak Non-sence) as a warning to others; not to be so presumptuous; for I think this his *Great Mystery*, &c. is the greatest Mystery of Wickedness this Age hath produced of a Book. And his, G. F.'s Errors and Falseness is not easily found out by reading only his own Writings or Sayings, for he writes so fallaciously, seldom plainly affirming or denying, but in a double, two-faced, loose way, mostly by Queries; that it's difficult to know his meaning, so as to prove a thing against him; but by reading those Mens Writings whom he opposes, his drift is better understood than by his own, for they, like honest Christians, plainly affirm and deny, which he seldom doth. And therefore who would fully and truly understand G. F. &c. their Principles, they must read their Opponents Books. But for this *Great Mystery*, it is so false in Fact, that I fear many more of theirs be of the same kind, if strictly examined by understanding Persons, capacitated for so great and serviceable a Work; for I think it's of great Concernment to the whole Nation, especially who take on them Care and Cure of Souls; and it's observable, where ever G. F. so highly pleads for his Infallibility against those humble Christians, who honestly acknowledge they have it not, (as the Apostles) he, G. F. in the same place, and with the same Persons, is

guilty of some more than usual Falſity, as I have in this and other Inſtances ſhewed; indeed he hath abundantly proved the Fallibility and Wickedneſs of himſelf and Spirit, and not only as to himſelf, but as the ſame Spirit doth influence and guide the now *High-Prieſt*, and the other *Chief-Prieſts*, who Rule now among theſe *Foxonian* Quakers; who, although they may alter their terms or words about our Lord Jeſus, as they do about their Infallibility, yet that's no Evidence of their altering their Judgment; and as the Infallibility of them and their Spirit is gone, ſo is alſo their Perfection; for neither they nor their Spirit is no more Perfect than Infallible, which is not at all, but on the contrary falſe and Fallible. I could give you a whole Book of Proofs of their Pretences to Infallibility, but theſe are enough to ſhew them and their Spirit's wickedneſs and fallenneſs.

Alſo to further manifeſt the wickedneſs of theſe *Foxonian* Chief-Prieſts, whereas I quoted G. F. oppoſing T. M. and ſaying, *And ſo all be in the fancy who be out of the ſtate of Witneſſing Chriſt (that ſuffered) within them*, p. 131. Now, they in their *Diſcoverer*, &c. p. 21. make that G. F.'s intent herein was only, *That Chriſt that ſuffered without, to be revealed within them*; but G. F. mentions not the words *without*, nor *revealed*, as they do: Nor did this T. M. oppoſe that, for, ſays he in his *Antidote*, pag. 32. *The ſame Jeſus that is in our Nature in that Body then and there prepared for him, ſet down — in Heaven; even he, that Perſon, that is Perſonally abſent from Believers, is dwelling in their hearts by Faith of and in him*. This G. F. quotes as an Error, and ſays in Oppoſition to him, *But the Saints in the Light receive Chriſt the hope of Glory, and ſo he is not abſent from them*, p. 135. Now, although T. M. does own Chriſt in them by Faith, yet that will not ſerve G. F. but he oppoſes T. M.'s ſaying, *That Perſon that is Perſonally abſent*, &c. And in Oppoſition, ſays G. F. *So he is not abſent from them*; and therefore this implies he, G. F. owned no other Perſonal Jeſus but that is in him, and did intend and mean hereby to contemn and undervalue our Lord Jeſus of Nazareth his Sufferings without us, (for can he dwell in their Hearts by Faith, and not be revealed within them) and it was not *his being revealed within* would ſatiate G. F. who not only oppoſes the Truth, but in citing T. M.'s words in his 135 pag. does by him there, as his uſual manner was; he here alſo leaves out, and adds, and of forty words takes but eight, and adds the word *Chriſt*; and cutting the Sentence in two, leaves out the moſt material words, and takes a few out of the middle of the Sentence. Now from all theſe judge ye who is wicked; T. C. in forgetting an Inſignificant Parentheſis and *and*, or G. F. in thus wickedly abuſing, mangling, perverting, adding, and diminiſhing mens words, falſly accusing and belying them, and theſe *Foxonian* Chief-Prieſts, in excuſing and covering his Errors? And who moſt deſerves the *Pillory*, T. C. or they, who Forge and Print falſe Accuſations againſt T. C. to deſame him, and cover their own wickedneſs.

And in my former *Diſcovery*, &c. I cited G. F. ſaying, pag. 131. *All be in the Fancy that be out of the ſtate of Witneſſing Chriſt (that ſuffered) within them*. Now G. F. hath the word *and*, at the beginning of this Sentence, which I left out as uſeleſs, and the Parentheſis I over-looked; but neither of them are of ſtreſs, nor did I leave them out to wrong his ſenſe, nor did I make any Obſervations

on these words, only cited them; but these Foxonian Chief Priests take great occasion against me therefrom, and say, *It's very unfair if designed*; and nothing less than my Plea of Ignorance, or want of Understanding, will excuse me with them from being therein guilty of great wickedness. This is already spoken to, pag. 18; but now having T. M's. Book before me, in Answer to whom those aforesaid words of G. F's. be, who in his 131 pag. brings in T. M. thus saying, *And the Righteousness of God wrought by Christ for us, which need not be wrought over again in us*: And then G. F. Answers, *Whoever hath not Christ within, are Reprobates*; and *whoever hath Christ within, hath the Righteousness*. Now here G. F. does endeavour falsely to represent T. M. as opposing Christ or his Righteousness being within the Saints, which T. M. doth not, as I shall shew. He, T. M. doth say in the next leaf, pag. 61. *So that though they Preach the same Jesus that is in them, and in and to them (being received by Faith) the hope of glory, &c.* Now, hereby it's evident T. M. did not oppose or deny Christ being in them, as G. F. falsely represents him; and so by his Answer opposes his own Imagination, and proves himself a Perverter: But that's not all, he is guilty of much worse wickedness in this very place than that they make me so wicked for; for T. M's. words be thus, in his Answer to J. N. Says he, *Not caring how full be (J. N.) make his acknowledgment of the Righteousness of God wrought in the Death and Resurrection of that Person (Jesus) in that Personal Body, if the Works of Redemption and Righteousness therein wrought, be not asserted and understood to be therein finished, and made Perfect in him for us, so as they need not to be wrought over again in us.* Now, of T. M's. 50 words, G. F. takes but 20, and cuts off the Sentence, and takes out these most material words, *the Death and Resurrection of that Person in that Personal Body, if the Works of Redemption — therein — be not asserted and understood to be therein finished, and made perfect in him for us.* All these he, G. F. leaves out in the middle, but steals out from the midst of them, where the strokes be, these two words, *viz. Righteousness and wrought*, and changes T. M's. word *ill* into *by*, and for the word *Person* he puts *Christ*. Behold now according to these Foxonian Priests own Judgment what mangling work here is, which is no part of a good Christian, and grossly misrepresented, abused, misquoted, curtailed, and misapplied Passages. But of this enough to shew his corrupt dealing, in abusing a Man, but Malice abounding, &c. And as they say, pag. 18. *by my consent (their Servant E. Pennington) shall stand on F. B's. Pillory with his Masters face time as a false Accuser*, when there is any room for him there. This is their own Judgment and Rage vented against me, because I discover the wickedness of these Foxonian Chief Priests; and much more such Rage and Slander do they foam out falsely against me, which I shall not mind, only to shew their Partiality: But I would not be guilty of such gross wickedness as this G. F. is for much, especially if they were to have the Punishing of me; but they do sufficiently shew the Falsibility of their Spirit, although their Pride will not let them acknowledge it. But to return to G. F's. abuse of T. M. It's evident it was the efficacy and value of the Sufferings and Obedience of our Lord Jesus that T. M. pleads for; and that he opposed was, as he says, pag. 56. *Taking away from us the Personal Sufferings of Christ in his own Body, and the infinite and abiding Virtues of them for our help, and putting in the room*

of it his (i. e. J. N.'s.) *imaginary or fancied Christ or Light in Men*. This and much more that he says, as the very words G. F. cites, proves, viz. which need not be wrought over again in us, shew it was not Christ's being manifest within that T. M. opposed, nor that G. F. principally intended. But G. F. was tormented, and ragged because our Lord Jesus, his Passion and sufferings without us, was preferred (before his, G. F.'s Spirit or Light, as in the work of our Salvation.) Although he dare not deny yet seditiously misrepresents T. M.'s Doctrine; as farther he brings in T. M. saying, *And that Christ our Justification should be in us, that dyed and suffered, that ascended, this* (says G. F.) *he calls a fancy, to fancy him in a particular Person.* But T. M.'s words in pag. 59. are thus, (speaking of J. N.) *Doth he not mean* (says T. M.) *a receiving the apprehension of the same Jesus that was in that particular Body, to be in a like manner in our Bodies, bearing sin in us, rising for our Justification, ascending and appearing in the Presence of God for us, and all this in us, (as in that Person) and this fancy of the same Jesus in their particular Persons (as once in that one Body) working the same works of Salvation over again in us.* Now, of T. M.'s 70 words, G. F. takes but 24, and changes the word *Jesus* into *Christ*, and adds the words *dyed and suffered*, and leaves out the most material words, as *in like manner in our Bodies, bearing sin in us, rising for our—appearing in the Presence of God for us, and all this in us (as in that Person) and this of the same Jesus as once in that one Body.* All this he leaves out, and steals out of these where the strokes are these words, *Person, Justification, Fancy*; and then G. F. Answers as before, *And so all be in the fancy that he out of the state of Wretchedness Christ (that suffered) within them, and rose again.* Now my opposers say, because I left out the Parenthesis, I represent G. F. as undervaluing the Sufferings of Christ, &c. and that his Sufferings were within Men only. In Answer, I say, G. F. is guilty enough of undervaluing of our Lord Jesus of Nazareth and his Sufferings; but that in this place he did mean his Sufferings were within Men only, I do not think he did so mean, and I believe no body else did so think of G. F. as from these words; therefore that is but their own wilful Forgery, on purpose to defame me. And whereas they further falsely insinuate as if G. F. only meant *That Christ who suffered without, to be revealed within.* Were it only so, I see no harm in it, but it's apparent his design was deeper, because as I have afore shewed, T. M. did not oppose but allow that; but it was the being of the same Jesus in their particular Persons or Bodies, as in his own Person, to be in like manner, as once in that one Body working the same works over again in them, &c. It was Jesus his being and working thus in them which T. M. opposed, and G. F. by his opposing him herein does imply is, as also his saying he was equal with God, and as he is so are we; and his Devilling and Reviling C. W. for confessing Salvation by our Lord Jesus without him. And much more of his opposing this sound Doctrine does shew he did condemn and undervalue our Lord and his Sufferings, although he does not make them to be in these words, *within Men only.*

And for further Proof of the wickedness of these Foxonians, I find G. F. again at his old Trade of abusing and mangleing words, and not only so, but opposing the Dignity and Worth of our Lord Jesus his Sufferings in his own Person: For pag. 126. he says, T. M. says, *That Christ is distinct from every one of us, and without*

us in our particular Persons. Now, pag. 61. T. M. says to J. N. thus: *Doſt not thou herein ſignifie that the end of thy Message—was to Preach down that Perſon, and thoſe Works wrought and finiſhed in that Perſon in his own Body, as diſtinct from every one of us, and without us in our particular Perſons, which the Apoſtle ſaid, ſhall remain in the Eſſence of the Perſon—with the Father for ever.* Now, of T. M.'s 40 words G. F. takes but 16, and changes his word **Perſon** into the word *Chriſt*, and leaves out all the moſt material words, wickedly miſrepreſenting T. M. as oppoſing Chriſt's being in his People, and as if that were the chief matter of their difference, as by his Answer, *the Apoſtle ſaid, Chriſt was in them, &c.* Which, as I have ſhewed, this T. M. did own, and not deny; therefore G. F. herein is not only a perverſe Diſputer, but very fallacious; for by the word **Perſon**, which T. M. uſes ſo often, and G. F. leaves out, he means *our Lord Jeſus of Nazareth, &c.* For it was the denial of him and the works wrought and finiſhed in that one Perſon in his own Body without us, &c. All theſe G. F. leaves out; and it was not, as I afore ſhewed, Chriſt's being in them, but the condemning the Sufferings of our Lord Jeſus in his own Perſon and Body, that this T. M. oppoſes J. N. for, and does aſſert the Dignity and abiding Worth and Merit of them for Salvation, in Oppoſition to any thing wrought in any Man, as G. F. himſelf quotes him, ſaying, *They need not be wrought over again in us.* I find by farther reading T. M.'s Books, that it was as I ſaid, not Chriſt being in the Saints, as Scripture holds, for that this T. M. oppoſed J. N. in, but J. N.'s preferring the Works of the Light of Spirit within his Fleſh or Perſon, to the Works wrought and finiſhed in and by the Perſon our Lord Jeſus in his own Perſon, or Body diſtinct from and without us. This was the chief matter in debate between J. N. and T. M. and in Vindication of the Value and Dignity of our Lord's Sufferings as without us in his own Perſon diſtinct from us, did he, T. M. make thoſe Aſſertions, which G. F. does oppoſe him in, and therein does undervalue our Lord's Sufferings as without, although he does not make them to be *within only*, yet his drift is to undervalue and condemn them. And now I find their wickedneſs in pretending that G. F. meant, *That Chriſt, who ſuffered without, ſhould be revealed within us, as they ſay, pag. 21. Discoverer, &c.* No, I find that was no part of the Controverſie, but about the Value and Dignity of our Lord Jeſus of Nazareth his Perſonal Sufferings and Righteouſneſs in his own Perſon, which this T. M. did magnifie, in oppoſition to J. N.'s Preaching them down, and magnifie and exalt ſomething in themſelves in room thereof. And I now find it apparently that G. F. as well as J. N. did here intend to undervalue the Perſon, Blood, and Sufferings of our Lord Jeſus, altho not publiſh that Chriſt's Sufferings were *within man only*; for you may allow he did ſuffer without, but that does not excuſe G. F.'s contempt of his Sufferings, as you allow his Blood was ſhed, but allow it to be no more than the Blood of another Saint, and ſo his Perſon and Sufferings; and although you pretend a high value for the Blood of Chriſt, it's not that Blood of the Body of that Man and Perſon our Lord Jeſus of Nazareth that you mean, but ſuch a Perſon, and ſuch Blood as J. N. and G. Fox had in them; for ſays G. F. *They eat his Fleſh, and drank his Blood, then it was within them, &c. p. 126.* But could the Apoſtle Paul be preſent in Spirit, although abſent in Body, and cannot our Lord Jeſus his Fleſh and

and Blood likewise? Take the Pillory to your selves, there's no room for T. C. nor would he be with such a cursed Company, who Preach another Gospel, and example under lost the Precious Blood of the Cross of our dear Lord Jesus of *Newweth*, making it no more than the Blood of another Saviour, and therein worse than the Blood of Beasts, for that as shed in Sacrifice, according to the Lord's Appointment, *sanctified as to the Purifying of the Flesh*, which the Blood of a Saviour could not do.

Here is a great deal of Wickedness as well as Envy against me manifest in this one Passage more than I can discover; but I hope the Lord will raise up some more abler to detect their Wickedness, and defend the true Faith; for indeed they are so Rich and Numerous, that without a Miracle it's not likely such inconsiderable Persons as G. K. & B. and my self should be able to carry on so great a Work; for by their strength of Purse and Persons, and Interest they have to spread their Erroneous Books, they have great Advantage, and Truth suffers; but I am not out of hopes but that our Lord Jesus and the true Faith shall and will overcome, whatever my Lot may be from them, who take such a small and causeless occasion to revile me, when themselves are guilty in such an abominable degree: This shews that if they had Power they would be as kind to me as they were to the poor Lad they cruelly whipt for throwing a little dirt or dust on one of them. And for further Proof of their contempt of our Lord Jesus of *Newweth*, his Blood and Sufferings, I find they in *Pensylvania* charge G. K. with Heresie, and for Proof of their Charge bring his saying, *The Light within was not sufficient to Salvation without something else*; and he, G. K. explains, that by *something else* he means *the Adam Christ Jesus*, and what he did and suffered without us, yet they persist in condemning him as an Heretick; and this shews the falseness of their Pretence, that it's not for or about his Doctrine, that they deny him: See this more at large in a Book, entituled, *Heresie and Hatred*, &c. by G. K. Printed in *Pensylvania*. In which Book, pag. 3. it's said, that when G. K. desired them to prove him guilty of Heresie by Scripture, S. Jennings answered, *They were not to prove it from Scripture, but from Friends Books*; for the Question was not, *who was the best Christian, but who was the best Quaker*. So that by their own Rule, the best Christian is not the best Quaker, nor the best Quaker the best Christian; but a good Christian and a good Quaker are two several and distinct Persons or things. And hereby they shew that they prefer Quakerism and their own Books before the Scriptures and Christianity, although G. W. hath the confidence to say, *They prefer the Scriptures before any other Books*. But in this and other things he is proved guilty of bearing false Witness: For had W. Penn. and the rest of their Chief Priests of the last Yearly Meeting been good Christians, they would have condemned their Brethren, S. Jennings, &c. (who condemned G. K. for Heresie) and ridiculed G. K. and his Doctrine; but that they dare not do, for then they must condemn G. Fox and themselves also. And although they have given so many Hellish Names to the Ministers in general & some others G. W. in Print calls *Devils*, *Dogs*, *Wolves*, *Devils Incarnate*, &c. See *New Rome Arraigned*, &c. Yet these People have the Face to complain in Print because they are termed *Quakers*, as in their Book, entituled, *West answering to the North*, &c. G. Fox and two more

in a Warrant for their Commitment, are stiled *Quakers*; and although their Names and places of abode is also expressed in the Warrant, yet they are so offended at those terms, *Who go under the Name of Quakers, and acknowledge themselves to be such*, that they say in their pag. 8. *He who distinguisheth (whatever he be, Judge or Justice) a Generation of Men under one and the same Government from the rest, and puts upon them a hateful Name of distinction and reproach, whereby they and others are set in Opposition, breaks the Peace — overthrows the end of the Law — and leads into War and every evil work, — for from a very distinguishing of Men, and branding them with terms of Reproach, was the War brought forth, &c. — And such an one is an evil doer in a high degree, to whom the Sword of the Magistrate of God — is a terror, and on whom it is to pass, &c.* Much more such exclamations in the whole Book of 170 Pages they make, filling it with trivial Passages, as of a rude Jaylor's bidding them kiss, and put their Noes into his Breach, and such silly stuff; and in the Title Page of this Book say they, *The fierce and cruel Persecution of the manifestation of the Son of God, unheard of and inhuman Sufferings of G. Fox, &c.* Also in the Warrant for their Commitment, after some Misdemeanors are alledged as cause for their Commitment, it's said, *they refuse to take the Oath of Abjuration, &c.* Now after they, G. F. &c. had exclaimed against their being termed *Quakers*, of the Justice, say they, *He is a shame to the Government*; and say they of him, *After he had mustered up his black Troops of Lyes — to destroy the Innocent — it is accomplish by a Familiar Spirit, he raises up the Ghost of the great Monster et cetera, whose Mouth is as large as Hell, &c. who was begotten by the late Bishops in the Whore of Babylon, and damned by the Parliament, with that whole Generation that brought it forth, of whom it was the sudden destruction Root and Branch, &c. p. 15.* (Much more such I could cite out of this Book, but I believe they will think this enough.) But if it be such a damnable sin in this Justice to use one *et cetera*, how will they damn me, who have used so many *et cetera*'s in Controversie with them? Can any one Copy out their own Condemnation more exacter and effectually than these, G. F. &c. have done theirs, by this afore exclaiming against others for calling them *Quakers*, and putting *et cetera* into their Mouths. For if their Persecuting by Fine, and Imprisoning R. Bradford, and taking away his Working-Tools in *Pennsylvania*; also their Prosecuting of F. Bogg by Indictment, as Seditious, and for Scandal or Defaming them, and Printing without License, and complaint against him to the Secretary of State, when themselves greatly guilty of the same Crimes they falsely and maliciously prosecuted F. Bogg for. I say, these truly considered, they, the *Foxonian Quakers*, have manifested themselves as unjust, and as great Offenders as this Justice they so exclaim against, and their Proceedings as unchristian, and deserving Punishment more than what they so complain of. And if they be not *Self-condemned Apostates*, there is none in this Age; for these Actions of theirs be much worse than terming them *Quakers*, and using the word *et cetera*, which they so damn and the users thereof. I shall not trouble you with Observations hereon, there needs little, only I mind how they here also endeavour to magnifie and exalt their own Sufferings, to undervalue them of our Lord and the Apostles and Martyrs, as is afore shewed by E. B. And if it be such a heinous Crime, and so punishable, to term them *Quakers*, how much more guilty and

and punishable are they by their own Judgment, who have so grossly distinguished by *double names and terms of Reproach*, Magistrates and Ministers, and other Christians, as it afore shewn, it deserves to be taken notice of. I find their Books stufft with such base Insultations and Defamations of almost all People, that the chief drift of them seems to be to render the New Testament and the true Faith in our Lord Jesus, and the Ministers and Professors thereof infamous and worse than the Papists, and are so bold to advise and direct to the taking away and destroying of Property: Let their own above Censure or Judgment be considered, and if *2d. of Romans* be true, they are execrable. I have much more of the wickedness of G. F. and his Spirit to publish, but must abbreviate; but God permitting, I may carry on the *Essay to silve G. F.'s Spirit*, therefore it's convenient that they who have that one Sheet, keep it, and this also, to add to what I farther Print. And it's no wonder they keep it, G. K. F. B. and my self, seeing our Lord Jesus himself, the Scriptures, Laws, Magistrates, and Ministers, and all Christendom, have not escaped their contempts. Now, G. W. and W. P. to try you by your own Laws, *If the Sword of the Magistrate of God, &c. is to pass on such as put hateful Names of Reproach on Men*, then how think you to escape? For your own Judgment is in general terms, *Whoever he be*. For here is more of your Envious terms given to the Ministry in general; as *Conjurers, raising dead Doctrines out of the Letter, which is Dead; notable Conjurers, Thieves, Robbers, Antichrists, Priests of Baal*, — *cannot show any Scripture for their beastly Worship, Whores, Devils, Lyars — stewards of the Devils Magazine, Dissentions, a Viperous and Serpentine Generation, going about to murder and strangle the Child Jesus, Blasphemers — yea, of the Devil, Scarlet-colour'd Beasts — selling brotherly Love — the Letter, which is Dust and Dirt — greedy Dogs, mally they are Blood-Drunkards, still hunting and gassing after their Prey, like the mouth of Hell, Murderers and dealing like Souldiers, of the Devil — woe is the Portion of the upholders of this Generation*. And ask W. Crouch, if he did not give large Money, and promised more, if he could have effected his Revenge on F. B. to have his Book burnt; Yet notwithstanding they are guilty of all this Wickedness, they are so far from acknowledging, or asking God Pardon, that they Banter others, saying, *Alas, poor Souls! are you not at Have mercy on me, miserable sinners, &c.* from 7 to 70. *Truth revealed*, p. 9. by the High-Priest W. Penn. But this his Pride rather bespeaks him to be one of them forward Children which are past Grace, than an humble Christian; and W. P. if thou art not come hark to *Lord have mercy on me, miserable sinners* since then, thou art a past and miserable wretch. Now I have discovered so much of their wickedness, expect they will damn me worse than they have done the Bishops and Justice (for terming them Quakers, and using the *et cetera*, for surely they are the fierce Despisers fore-told of) but I am not afraid of the whole Host of them, if they Curse me, as G. W. hath done G. K. and Blasphemously put to it, as he, G. W. did, *Thou saith the Lord*; And as W. P. did foam out his Rage against G. K. saying, *He pronounced him an Apostate in the Name of the Lord*. For as long as you continue in this wicked Luciferian false Spirit, I had rather be cursed than blessed by you; for what Concord hath Christ and Belial? But as G. F. says, *I am not the Man that gives out things, so lay open wickednesses, but that Men may take warning, and fear, and come to know themselves*.

THOMAS CRISPE.